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THE PICTURE WITH TWO SIDES, OR SUNDAY IN ENGLAND AND SUNDAY IN SOUTHERN ITALY.

SOME of the gloomiest associations of my youth are connected with Sunday. That day, which is essentially one of hope, and ought, therefore, to be a bright, a cheerful and a happy day, made me as melancholy as if some dire disaster was impending above me. Everything without and within was changed, and all about me seemed to be equally conscious with myself of that change. What could it be? Had an Arctic frost set in? Was an epidemic raging? Was it a general fast that was being observed, or was dear old granny, who petted me and fed me with gingerbread, dead? Not a bit of it. It was Sunday; and my muscles were drawn into unnatural rigidity, and my young limbs seemed as if they had been put into fetters, and the very tones of my voice, ready to gush forth cheerily from the deep wells of happiness within me, were stilled into silence, or only breathed in a whisper. In short, everything that was natural within me was checked; and, as it were but yesterday, I remember often saying to my younger brother, "This is Sunday, Charlie; I wish it was over; don't you?" Not that I was brought up very rigidly either, after the strictest sect of the Pharisees; yet I always bade adieu to Saturday night as to a right merry playmate, and stretched my longing thoughts across that gloomy gulf of four-and-twenty hours, with yearnings for the Monday, as for a new chum and associate. I supposed at the time that this feeling of irksomeness was very sinful; yet now I am disposed to think that there must have been something very wrong which could produce such a feeling, and that this was by no means the best temper of mind for doing honour to the Lord's-day, the Sun-day, the Hope-day.

I have described the general impressions with which it was ushered in; let me now speak of the occupations of the day. It was verily a working day to me, if not for the body, at least for the mind. There was scarcely a moment's interval of repose, and books, which for their solemn or poetic beauty might have been turned into perennial streams of happiness, became to me as the waters of Mara. Many a tear, many a hard effort, many a deep sigh they cost me, and many a long year has it required to soften down and obliterate the painful impressions which they created. Will they ever be entirely obliterated? I doubt it.

Sometimes, in the very exuberance of youthful spirits, I forgot my Bible, as the caged bird does its imprisonment, and like it I sang and whistled with delight as I rambled in imagination over the hills and far away;—sinful wanderings, which were always stilled by an awful “Hush!” and the reproof interrogative, “Do you know what day it is, Sir?” Alas! I did too well. Yet it struck me as curious that even the Scriptures, which were my task book, enjoined the association of cheerfulness with religion, and so, in fact, I was always told: and what can be more cheering, was practically demanded of me, than going to church twice or thrice a day, spending the intervals over my catechism, not singing, nor whistling, nor babbling, nor laughing, nor talking—nor—nothing! My doubts were of course very wrong, and I came to the decision that there must be two descriptions of cheerfulness, one which chilled and another which warmed; just as I have heard Italian preachers declare that there were two kinds of fire, temporal and eternal, and analyze the differences. I knew, however, which kind of cheerfulness I preferred, and again I longed for Monday. Of the tedious services which even now weary me to think of,—of the frowns and menaces and raps on the head which chastised the laugh which, as a ray of light pierces through the gloomiest sky, would, perforce, at times struggle into a timid kind of existence,—I will not speak. Suffice it to say, that the house of God was to me like a great prison house, where still heavier manacles were put on; and never did the poor criminal look more longingly through his prison bars, than I did down the long length of the family pew towards the door; and never did the criminal hear with greater delight the verdict of acquittal, than I did the deep-sounding “Amen” of the preacher. Well, soberly and orderly we walked home again; and as it was a sin to do anything, we honoured the short interval between our return and dinner, by kneeling on the chairs, and snubbing our noses against the windows, and describing wonderful designs on the glass, which our breath had, by a very natural operation, prepared. Dinner was served at length, without, however, bringing with it a pleasant variety; for it often happened that, scapegrace as I was, I had to repeat three or four verses of a hymn, or half a chapter in the Bible, whilst the odour of roast beef, rather than the odour of sanctity, was rising up around me, or else was kept without my pudding for some unintentional but monstrous violation of the Sabbath; but if things went well, all subjects of a certain character were interdicted, and conversation flagged, and moroseness or carping or silence ensued. This monotony was, however, sometimes varied by an occasional visit from a good old relative, now some time dead—God assoilzie his soul! A most awful man he was thought to be; for, having spent much time in “foreign parts,” he had formed more liberal or different notions as to the best mode of observing the Sabbath.

He had no objection to a joke, introduced worldly topics of conversation, spoke of the parties he had attended, and the fine things he had heard and seen, to all of which I listened with open mouth, divided, it is true, between terror and amusement. But this could not happen often, and, in fact, his visits were discouraged, from a fear of "corrupting the boys." The afternoon had at length arrived—the neck of the day was broken—in a few hours (with a long sigh) Sunday will be defunct. Still a long interval remained, and good books, appropriated exclusively to this day, were resorted to by the younger members, whilst of the seniors, one, who shuddered at a newspaper, dozed over the Bible, and others folded their hands and looked at nothing; and thus, with much gloom, with morose looks, and somewhat tart remarks, and at times a little scandal, passed off Sunday afternoon. Oh! with what more than woman's longings have I at such times gazed up to the blue and fleecy sky, and out upon the green fields, full of life and sweetness and beauty, and pined for the moment that would send me forth free amongst them, as a bird out of the hands of the fowler! Yet it was a sin, I was told, to ramble amongst God's glorious works on a Sunday. Those poor, begrimed workmen who have been toiling for their livelihood through the long and painful hours of the week, living in close alleys and breathing foul air, were described to me as reprobates and Sabbath-breakers, because they spent the Sundays in the fields, resting their weary limbs on a grassy bank, basking in the sun, which they had scarcely felt, it may be, for a week before; and yet Christ passed through the corn-fields and plucked the ears of corn on a Sunday. As it were but yesterday, too, I remember a funeral sermon having been preached for a youth who had been drowned on the previous Sunday: it was represented as a judgment on the poor boy for having bathed on the Sunday instead of coming to church, and a species of moral hydrophobia seized upon me for a long time after, when I looked upon that bright running stream. For the evening, however, we were permitted a quiet walk; and whether it was from the feeling that because we were getting nearer the week-day, we were getting farther from God, or whether it was the blessed influence of Nature, with her waving trees, and swelling hills, and grassy plains, and the thousand forms of grace and beauty, I know not; but things seemed to be relaxed a little; we had either become all of a sudden great sinners, or we had been great sinners in the morning. Whichever it was, however, a weight was sensibly taken from my mind and heart, and throwing up my cap, I exclaimed, "Huzza! Sunday is nearly over; to-morrow is Monday!"

Many years have passed since then, and intensely sad and happy too has been the variety I have experienced; but nothing ever equalled in intensity the delight which, as a child, I felt when bounding on a Sabbath evening over the heath-covered downs

not far from the paternal roof. Even the simple recollection of it, as did then the reality, chokes me with excess of pleasure. But was this a healthy or right association, "Sunday is over, *therefore* I am happy"? Old Baron Munchausen, of glorious memory, speaks, if I mistake not, in his veracious travels in Russia, of a trumpet which, having been frozen up during the severe winter, gave forth all the sounds which had been there congealed, and discoursed most sweet music on the setting-in of a thaw. He does not tell us, indeed, how long it took to unfreeze or to exhaust its treasured music, nor is it of any importance to my subject. Now Monday morning in England never comes round without making me think of the Baron's trumpet, and the frost and the thaw. During the whole of Sunday, everything has been ice-bound—all sensibility and speech have been closed up like ships in the Arctic Sea—heart and tongue and limb and face have become rigid; then comes Monday morning, bringing with it a thaw so sudden and so rapid, that imprisoned thoughts and feelings and words and movements come thronging out from their durance in such wild confusion, as if they would knock one another over. There is an effort at making up for lost time, a making haste to be active and gay; and as the waters pour down the Alps in the early spring, so rolls on rapidly on a Monday the great tide of human thought and feeling which but yesterday had been arrested by the rigid hand of winter. How full of life are our great cities! Man is himself again; he can smile, and do and say kind things, and walk abroad freely, and admire God's works, for it is no longer Sunday, it is Monday morning. This is the great day of rejoicing; this is the day, deny it as they may, which is looked forward to with anxiety by hosts of the good people of England.

Well, such are my youthful reminiscences of Sunday; and do they not find an echo in the bosoms of thousands? How many are the advanced in life who do violence to their feelings for the sake of example! and how many are the young whose sensibilities are checked by a pharisaic austerity harder than a Russian frost! It was not always so. The time has been when bishops played bowls after the morning service, and children laughed and frolicked on a Sunday. Whence the change? Not from principle so much perhaps as from opposition, at all events in the first instance. As the Italians would say that we have left all the good music to the devil from our not possessing a high admiration of his nature, so the Roman Catholics may say that in our anxiety to draw the line of demarcation between them and ourselves as strong as possible, we have gone into the wildest extremes; we have neglected the arts in their application to worship, and painting and sculpture have been slighted as though they were the handmaidens of the Lady of Babylon; we have preferred barns to temples decorated with all the graces of architecture; we have

cropped our hair and curtailed our garments; we have put masks on our faces and fetters on our limbs; and, not content with defacing the outward man, we have entered into the hidden chambers of the heart, and put to flight, as far as we could, all the merry, genial company there assembled by the Almighty. The absurdest part of the affair, however, is, that whilst fretting and fighting about details, we have lost sight entirely of the essential principles of the Reformation, of the maintenance of spiritual liberty; and Popes with crowns have been substituted for Popes with tiaras, or Committees of Popes have ruled over the various denominations of Dissenters throughout all their euphonious denominations, with as much pride and intolerance and assumption of infallibility as were ever manifested by the Pope and the whole conclave of Cardinals united. Let me not, however, depart from my brief. It is in a great measure to this spirit of opposition that we are indebted for our present black-letter day. From a long residence abroad, I must honestly confess that the repulsion which I ever felt as a child to the rigid observance of the Sabbath, has grown stronger and stronger; and I never return to dear, grand old England without fancying that on one day in the seven a November fog or a January frost has come down upon the land. A stronger contrast than that which exists between the state of things I leave and that I visit, cannot easily be imagined; and having described the one, I will, now that I am on the eve of leaving this sunny land, describe the other. Be it remembered, however, that I am merely a copyist. I do not send forth the picture as an original composition—the expression of my own ideas of the fitness of things; it is simply a pendant to the other picture which I have already painted, and people will examine and make their selection.

How shall I begin? It is a glorious Sunday morning. Well, not an improbable circumstance in a country where most mornings appear to be glorious, and where, as the Catholics say, the sun ever shews himself on Saturday (the Madonna's day) and Sunday. It is, then, the dawn of a glorious morning, such as it was yesterday for instance, and all the churches in Naples are sounding the *Angelus Domini*. Sleepers are awakened to a sense of gratitude for the blessings of the past night, and reminded that the Sabbath, the "Repose," has come. How grateful to the hard workers, whose limbs are aching and nerves are thrilling with the six days' labour! I am an early riser, and so I go forth into the streets, which are beginning to lose the echoes of footsteps, for doors are fast opening and many are going to early mass. Looking into one of the churches near the Mola, I find it crowded with a devout,—aye, very devout congregation of *lazzaroni*, small shopkeepers intent on breathing the pure air in the open country, mariners who have been wind-bound all the week, and who now take advantage of a change of wind to return to

their respective "paesotti;" for no one will enter into amusement or duty without thus performing the external obligations of religion, and no one, indeed, has any ground for neglecting to fulfil this obligation by reason of the length of the service or the inconvenience of the hour; and so on till twelve or one o'clock are these masses continued, and each one finds a service suited to the necessities of his position or occupation. Hour after hour have I watched the crowds as they thronged to their places of worship, to ascertain if there was any dog-fighting or poaching class, or poor and ragged class whom a gloomy austerity, or aristocratic superciliousness, or carpeted and high-backed pews, might deter from entering the house of God. On the contrary, as in a fair, when the "Who-are-you?" principle prevails, and all elbow one another without regard to rank, so here there was the greatest mixture, and the prince and the beggar entered together. There were several features, too, within the church which, though they have no immediate reference to the mode of spending the Sunday, struck me as worthy of observation. There were no boxes for the wealthy and galleries for the poor. There seemed to be a presumption, indeed, that God was no respecter of persons, and cared more for virtue in rags than for vice in Catania silks; indeed, the Catania silks I have often seen trailing in the dirt which the beggar, following the filthy custom of his countrymen, has ejected by the side of the Contessa. One feels sorry to see the stains, and compassionates her "Signoria;" but the inference of perfect equality in the sight of God was wholesome. I remarked, too, that no one manifested any sense of fatigue: there were no yawners, nor sleepers; no busy eyes examining the signora's bonnet or the signorina's dress; no looking back at the clock or raising the brows; no apparent dissatisfaction at being taken in and done for for two long hours. In the church there was marked attention; and when the worshippers left it, it was with the feeling expressed by the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." I am sure that this is the common sentiment of the Italians. It is not merely a sense of obligation which drives them there. There is nothing repulsive, or austere, or wearisome about their worship; on the contrary, everything is pleasurable and calculated to please their tastes.

So far, then, for the religious occupations of an Italian Sunday. During the whole of the morning, too, as successive crowds have left their churches, they have not rushed like arrows shot from a bow to their respective homes, or like people who have done something to be ashamed of and were anxious to conceal themselves from observation. On the contrary, like butterflies over a wide and lovely garden, they have been spreading themselves north, south, east and west. Vast numbers have gone down to the Villa, where they display their dresses under those shady ilex

walks by the blue sea, and hang over the semicircular esplanade, and look out upon Vesuvius and Capri and Sorrento, and think what a blessed day it is which thus permits them to meet together and have their pleasant weekly gossip, and bask in God's sun, and do nothing and think of nothing. Repose, repose—there is calm in the very word. The English, too, have been to church, sitting in their high-backed pews for two long hours, and telegraphing their wearisomeness and their distress to one another; and now out they come, chilled and wearied, and return to their homes through the same Villa where the Italians are basking; and leaving the gay and smiling crowds, like “the blue rushing of the arrowy Rhone,” they seem to be silently reproving all around them for being happy on a Sunday, and, like good Protestants as they are, pass through without uniting with those incorrigible sinners. Others adjourn from their churches to the Toledo; it is a grand promenade on a Sunday, and one is at a loss to know whence come so many well-dressed, cheerful-looking people. Down about the Mola, however, is the resort of the bassa classe, where penny theatres, and pulcinella, and cantistorie, after one or two o'clock and not before, provide no end of amusement for the soldier and the sailor, the facchino and the lazzaroni, the small shopkeeper or any curious passenger. At least, such amusements are better than boxing and dog-fighting and low drunkenness, which often mark similar classes in England; and, another important feature, they are indulged in without the slightest consciousness of sin.

But Naples has all this morning been pouring forth her thousands and tens of thousands into the country, by railway and by every species of vehicle. Start for the suburbs, and you will find the tenants of the narrow vicoli of the capital enjoying themselves like princes over their dinners in the open air; and so, according to their means, stretching out to Portici, and Castella Mare, and Sorrento, may you see the workman who has been labouring hard and breathing foul air for six long days, and the pale-faced clerk who has been bleaching within the shadows of his prison, all inhaling health and happiness, and feeling grateful for the Sunday. There are circumstances, too, connected with these enjoyments which deserve attention; they have not been partaken of under the Ecclesiastical or Pharisaic ban; they are licensed pleasures. Not one either of that merry, chattering multitude who has not been to church and paid at least some external respect to religion; not one of them, or with few exceptions, will you find drunk or quarrelsome; there is a certain order and bonhomie amongst them. What associations must such men have with Sunday but those of a pleasurable character! It is a day of rest and enjoyment to them; verily a Sabbath and a Holy-day. Nor does the gaiety of these vast multitudes prevent churches from being filled again in the afternoon, and by devout

worshippers, when the rosary is said, and the sermon is preached, and the benediction is given. As this is not, however, a service *de rigore*, there are many who do not attend it, but who are a vast deal better occupied, perhaps, in moderate and legitimate enjoyments, than the mobs who, in England, absent themselves from the second or third service. As evening gathers in, and Vesuvius begins to put on its purple robe, the crowds once more throng back to the capital, as sober, for the most part, as when they left. There is a general “contentezza” and sense of happiness amongst them, as if the day had really brought gladness to them. Unwilling to retire, they linger about the most attractive spots, or glide over the sea in their barchette, till a late hour, as if anxious to protract a day which has brought with it so much delight. No one amongst them, I am sure, would say, “Would that Monday were come!” I am no Roman Catholic, and perhaps am just as likely to be a follower of Mahomet as a faithful son of Pius IX. In painting, therefore, a Neapolitan Sunday, I cannot be suspected of religious partialities; but whether Catholic or Protestant, every one must have remarked in this kingdom the universal attention to the external duties of religion, general repose, and widely-extended happiness. Till mid-day scarcely a shop is open, and if towards the evening some are unclosed, they are only such as administer to the pressing wants or the innocent gratifications of the masses. As to the daily labourer or the artificer, he thinks it a sin to work, and in any pressing labour he will not engage without a “permessò” from the “Parroco.” Both master and man, too, are ill-disposed to sacrifice the relaxation which the day affords them. It is a Sabbath, indeed, bringing with it repose from labour and complete relaxation of mind and body: it is a Sun-day, indeed, bringing with it cheerfulness and enjoyment: there is not a cloud upon the faces of the thousands: they are as bright and sparkling as the sky above them, except as this Holy-day draws to a close. Then, indeed, there is an expression of sorrow that it is so nearly over. But the week passes rapidly away, and the blessed day returns, marked with the same characters and hailed is it with the same delight. Can we say the same of an English Sunday?

Naples,

HENRY W—.

BRIEF MEMOIR OF REV. JAMES BROOKS.

DIED, April 4, at the Parsonage, Gee Cross, the Rev. JAMES BROOKS, in the 78th year of his age. The long duration and success of his ministry, and the universal respect in which he was held, not only by his congregation and his brethren in the ministry, but by all who had the happiness to know him, appear to claim and justify the following brief memoir.

Mr. Brooks was born at Mossley, January 29, 1777. The place of his birth, for which he always cherished a very deep attachment, is pleasantly situated in one of the valleys which communicate between Lancashire and Yorkshire, and on the very boundary line between the two counties. At the end of the last century, its inhabitants were chiefly occupied in the domestic manufacture of woollen cloth: it is now a flourishing seat of the cotton trade. But that it was always a place pervaded by a religious spirit, is manifest by the strong hold which Methodism, in its various forms, laid on the minds of its inhabitants, as well as by the stand in defence of free thought, and the inclination towards a liberal theology, by which it has lately become known to many of our readers. Here, then, the father of Mr. Brooks occupied, to the satisfaction of his neighbours, the responsible office of village schoolmaster. Though self-taught, his attainments, especially in Mathematics, appear to have been considerable. There was no recognized school building in Mossley, and the children were instructed in a large room, also used for certain purposes of the cloth manufacture. There, too, some time before the close of the last century, the schoolmaster, aided by the subject of this memoir, established a Sunday-school, on a principle which might at present be considered unusual. Every child brought with it a halfpenny, as payment for the day's instruction, and an extra halfpenny for a writing lesson. On these terms, the room was crowded to excess,—a fact which Mr. Brooks was accustomed to contrast pleasantly with the means now used to coax the children of the poor into Sunday-schools, or to attract them from one rival establishment to another.

Mr. Brooks was one of a large family, no less than seven of whom grew up to manhood. He was himself one of twins, and, as well as his brother, was considered so weakly, that on the night of his birth a message was sent for a clergyman, who resided at a distance of four miles, to come and baptize him, though the snow was heavy upon hills which are not very easy of passage in summer and on the improved roads of the present day. Both the brothers lived to falsify this and many other predictions. A similarity of disposition and occupation, and a very striking likeness in personal appearance, which often prevented even intimate friends from distinguishing them, united them in a close

and lasting bond of affection. They were never long separated in life, and only five months intervened between their deaths.

Mr. Brooks' education was chiefly, if not wholly, derived from his father, aided by his own thirst for knowledge. Though his recollections of early childhood were remarkably distinct, he was unable to remember the period at which he was unacquainted with his letters. The twins, indeed, appear to have been the objects of paternal partiality in the matter of education, and from the first enjoyed advantages which were either not offered to, or not appreciated by, the rest of the family. There are many indications which shew that James Brooks manifested a strong love of learning at a very early age. Like other persons who have risen to eminence in the church, he was known among his playmates by the sobriquet of "parson." A fair was a great event to country children in those days, and his fairing was always a book. At the same time, we are not aware either to what extent, or in what manner, his early education was conducted; how much of his store of knowledge was due to his father's instructions, or acquired by the independent efforts of riper years. But he appears to have very soon turned his energies to the work of education, which occupied so many years of his life, and, until he regularly entered on the labours of the ministry, to have assisted in the management of the Mossley school.

His religious impressions dated from parental instruction imparted at a very early age. His father, whom he records to have been influenced by that deep but silent sense of pious duty which, in avoiding the hollowness of undue profession, sometimes falls into the opposite error, was a believer in the doctrine of Christ's sacrifice for sin, though at the same time entertaining the Universalist opinion, that all men would ultimately be saved. From him, as well as from his mother, James Brooks was soon instructed in such childish ideas of religion as often form the surest foundation of a firm and rational manly faith. And it is therefore not to be wondered at, that when he followed the theological tendency of his native place, and joined the Methodist body, he was unable to specify, like his more enthusiastic fellow-worshippers, the very day and hour of his conversion, and was obliged to take refuge in the declaration of Dr. Doddridge, that in such as had been blessed with a pious training in early life, the work of the Spirit was often gradual, and its separate processes imperceptible. It was not uncharacteristic of our friend's early career, that the circumstance which seems to have brought him into close connection with the Methodists, was the establishment of a book club by that body, which held out to him the prospect of a wider range of reading. He was then about eighteen years of age; and the separation of Alexander Kilham from the Wesleyan Conference, had just resulted in the formation of the Methodist New Connexion. Mossley soon became a stronghold of

the new sect, and before long a work was found for so promising a neophyte.

As is usually the case with Methodist preachers, his progress to the higher functions of the ministry was gradual. He began by exhorting at prayer meetings; he then preached, as need was, in the neighbouring villages; was afterwards appointed to a place on what is called the "local preachers' plan;" and finally, in the autumn of 1799, became a regular itinerant on the Macclesfield circuit. His stay here was brief, and at Christmas he was sent to Birmingham, to raise a Methodist congregation in a chapel formerly occupied by the Universalists. At the next Conference, he was again removed to the circuit of which Leeds was the centre, and while there was married to his first wife, with whom he had become acquainted at Macclesfield, Elizabeth, daughter of Mr. John Holt, of Wilmslow, and niece to Thomas Mather, Esq., of Lee Hall. By a singular coincidence, the latter gentleman was an early benefactor of Hyde chapel, with which Mr. Brooks was afterwards so long and prosperously connected.

Our friend's energy and zeal appear to have been appreciated both by the Conference and the congregations of the Methodist body; for at the next annual assembly an application for his services from the Potteries was rejected, on the ground that his capabilities required a larger sphere of usefulness. He was accordingly removed to the Sheffield circuit, which extended as far as Hull, where for a few months he preached to overflowing congregations. But a change was at hand. The perusal of Dr. Samuel Clarke's works had convinced Mr. Brooks that the doctrine of the Trinity was untenable; and though for a while he clung to a modified doctrine of the Atonement, he felt it his duty to communicate his altered opinions to the congregations under his charge. A painful scene ensued at a meeting of class leaders and local preachers held at Sheffield. Many informed him that his preaching had always been acceptable to them, and that it was to be regretted that his *public* rejection of the Trinity had made his further ministry among them impossible. Others raged with unreasonable fury against the change, and loudly demanded that he should immediately cease to profane their pulpits with his presence. With a delicacy as commendable as his previous honesty, Mr. Brooks declined to accede to the wishes of the majority that he should stay with them for at least a month, and gave up his livelihood at a moment's notice. The old proverb, that honesty is the best policy, is emphatically true in religious matters. A temporary engagement at a boarding-school at Horsforth soon presented itself; and after a few months, Mr. Brooks was happily installed as minister of the Baptist congregation at Gildersome, near Leeds.

This congregation, with which he spent four peaceful and

useful years, was in a state of doctrinal transition, and has, since the date of Mr. Brooks' ministry, retrograded into what are called orthodox opinions. But the minister who preceded Mr. Brooks, the late Mr. Tate, of Chorley, was at least an Arian; as was also Mr. Hudson, the leading member of the congregation. At the same time, it is certain that others of Mr. Brooks' hearers entertained different sentiments. Among others, Mrs. Crouch, sister of Dr. Priestley, who lived with Mr. Hudson as his housekeeper, opposed the views of her celebrated brother with something of his own ingenuity. It is also not impossible that the change in Mr. Brooks' own views was gradual, and that he may not at this time have attained to the fulness and particularity of Unitarian conviction which afterwards characterized his opinions. However this may be, the connection between minister and people was never disturbed by any doctrinal differences. Mr. Brooks preached three times daily to an increasing congregation, and at the same time conducted a large and flourishing school. Those who so long enjoyed the benefit of his instructions at Hyde, will easily believe that the congregation at Gildersome parted with him with sincere regret.

The separation was in part occasioned by the declining health of Mrs. Brooks, which caused her husband to wish to lessen, if possible, the distance between themselves and her relatives in Cheshire. It became casually known to them that the Presbyterian congregation of Hyde were in want of a minister, owing to the death of the Rev. Bristowe Cooper, who had served them acceptably for twenty-four years. An introduction was obtained; a trial sermon preached to the hearers' satisfaction, January 6th, 1806; and in the subsequent February a connection was begun, which was destined to be a source of comfort and happiness to Mr. Brooks, of benefit to the congregation and neighbourhood, for no less than forty-eight years.

The changes which during the period mentioned have taken place, both in the district at large as well as in Mr. Brooks' own congregation, are so striking as almost to defy a brief description. Of the *adult* hearers who heard Mr. Brooks' first sermon, only two survived to attend his funeral. Of thirty ministers with whom he dined at his first introduction to the Provincial Meeting, only one is living. Among the persons who now chiefly administer the affairs of the church, are the grandsons of the trustees who invited and welcomed him. The chapel, originally built in 1708, and rebuilt about 1760, was an unpretending stone structure, in which the pews were placed, without any intervention of a floor, upon the bare earth. The members of the congregation upon whom the principal responsibility rested, were for the most part yeomen who cultivated their small properties, or the shopkeepers who enjoyed almost a monopoly of trade. The cotton manufacture was in its earliest infancy, and usually carried on in large garrets.

erected over dwelling-houses for the purpose. The village of Gee Cross, in which the chapel stood and still stands, was the centre of population; and the town of Hyde, with its 20,000 inhabitants, was absolutely not in existence. The humble Presbyterian meeting-house was the only place of worship. It speaks well for the hands into which the guidance of the Hyde congregation fell, that their new house of prayer, though double the size of the old one, is still not too large; that the zeal and liberality of the worshipers have raised a structure which yields to none of the surrounding churches in beauty and stability; that it is harmoniously frequented by rich and poor, the employer and the employed; and that the names which represent an hereditary Nonconformity, are still appended to the deeds by which the property is held.

The most useful and the happiest portion of a life is often the least eventful. Thus Mr. Brooks' ministry at Gee Cross affords but few facts for this brief record. He pursued the even tenor of his way, encouraged by the respect and affection of his congregation, and cheered by the visible success of his labours. For many years he added to his not very large professional income by conducting a school, in which many living members of his congregation received the whole or part of their education. In 1816, it was his misfortune to lose his wife, who had shared in the general esteem in which he was held. By her he had no issue; and in 1823, he married the widow of Mr. John Stanley, of Stockport, and daughter of Mr. Jesse Howard, of the same place. The fruit of the second marriage was one son, who, with his widowed mother, survives to lament his loss.

The history of the congregation is as uneventful as that of their minister. They gradually increased in numbers, in wealth, and in social importance; and the erection of a new school-room in 1840, and of their beautiful chapel in 1848, proves that their zeal did not diminish, as is often the case, in inverse proportion to their worldly means. It was shortly after the opening of the new chapel, namely in 1850, that it was deemed advisable, in consequence of Mr. Brooks' increasing infirmities, to afford him the aid of an assistant. The choice fell upon the Rev. Charles Beard, B.A., who had just completed his education at Manchester New College; and it is gratifying to be able to state that the uniform kindness with which Mr. Brooks treated his youthful colleague, inspired feelings of esteem and respect which will always be cherished, and resulted in a union of sentiment and action which it is believed has been beneficial to their joint charge.

In the summer of 1851, Mr. Brooks, while proceeding with his twin brother to visit his old flock at Gildersome, met with a serious railway accident, by which he broke one of his ribs and sustained other severe injuries. Although he rallied from the

immediate shock, and eventually survived his brother, who escaped the casualty, it was plain to many of his friends that he was ever after an older man than before. Still the decline of his strength was very gradual. He was first attacked by serious illness in the autumn of the year 1852; and though on the first Sunday of the year 1853, he recovered so far as to preach a sermon, afterwards printed, in retrospect of the forty-seven years' ministry then accomplished, it was not till the approach of summer that he was able to resume the usual accurate and complete discharge of duty in which he delighted. As winter again drew near, his strength gradually failed him, and he made his last appearance in the pulpit of Hyde chapel on Sunday, December 11th. And, as we have already stated, he "fell asleep in Jesus," peacefully and happily, April 4th, 1854, in the 78th year of his age, and the forty-ninth of his ministry at Gee Cross.

The concourse of friends and neighbours which assembled at his funeral, strikingly testified the respect which he had inspired. He was followed to the grave by upwards of one hundred adult male members of his congregation, who had voluntarily assembled for the purpose, as well as by several of his brethren in the Unitarian ministry and the Independent minister of Hyde. On the subsequent Sunday, a funeral sermon was preached by his colleague, from Heb. xi. 4, "He being dead, yet speaketh," to a congregation who crowded even the aisles of the spacious chapel, and who testified their deep veneration for his character, both by their evident emotion, and the mourning in which they were almost universally clad.

It only remains to mention one or two of the qualities which characterized the venerable minister of Gee Cross. His qualifications as a preacher were considerable. His figure was erect, and rather above the middle height; and his voice, though not what a stranger would call powerful, was distinct and sonorous,—always audible, however large the concourse of hearers, and never failing to convey the impression that the preacher's heart went with his words. His delight was in the public services of the temple. The feebleness of old age disappeared from his gait and voice, when he occupied his place in the pulpit; and it was remarked, that though his last public appearance among his people was so recent, he preached with all his accustomed vigour. His discourses were almost invariably practical, and never lost the unction which may perhaps be attributed to his early associations, and which established his durable popularity at Hyde. A directness of application, particularly in those emergencies of life to which it is often a minister's painful duty to allude,—an earnest and affectionate mode of delivery, and a simple and natural style,—together with the consciousness on the part of the hearers of the pious excellences of the preacher's own life, gave to his discourses at Gee Cross an impressiveness

to which only a similar union of personal qualities can enable any other minister to attain. The devotional parts of the service partook of the same characteristics. Simple, earnest, full of Scripture language, they proceeded from and penetrated to the heart.

Mr. Brooks' appearances in public were not numerous. During the greater part of his life, his school confined him to the circle of activity within his own congregation. But whenever he mingled in public business of a less local character, he shewed himself a ready and vigorous speaker. As an author he was not very voluminous. The sermon already mentioned; another, delivered in the open air to an immense concourse of people on occasion of a melancholy accident at Hyde, in 1829; a Catechism for the use of the young; a pamphlet "on the Prevalence of Arianism among the English Presbyterians," designed to contribute to the information necessary for the defence in the Lady Hewley suit; and several contributions to this Magazine, including a history of his own chapel, comprise, we believe, the whole of Mr. Brooks' publications. His style was remarkably clear and natural; the words all drawn from "the well of English undefiled," and the subject always distinctly placed before the reader.

The value of his ministerial labours is best estimated by their striking success. Earnest and impressive in the pulpit,—zealous in his personal intercourse with his people,—ever ready to help and originate a work of benevolence,—the familiar yet respected friend of the old, and at the same time particularly happy in winning the love and confidence of the young,—the tender consoler of the sorrowful,—the kindly benefactor of the poor,—he has succeeded in leaving behind him a large, a flourishing, and a united congregation, who lament his loss with unaffected grief. It will be his best memorial, as it is the consolation of the surviving members of his family, that in a time of trial and difficulty for our churches, he has thus successfully "kept together the Lord's heritage."

It is almost needless to add, that the opinions adopted by Mr. Brooks in early manhood, at considerable sacrifice of old friendships and associations, were retained to the last, with an ever-increasing fulness of conviction. Perhaps no Unitarian minister ever succeeded in conciliating to a greater extent the esteem and friendship of neighbours who did not agree with him in theological opinion. But this desirable object was not attained by the sacrifice of any mental honesty. With a large toleration and the kindest charity, he joined the firmest conviction of the truth of the unpopular views which he had conscientiously adopted. And it is impossible not to form the conclusion, that the blameless life of the minister of Gee Cross has to no small extent aided his systematic efforts to recommend the faith in

which he lived and died to the sympathy and respect of those who knew him. His light so shone before men, that they might see his good works, and glorify the common Father in heaven.

A LAY FOR THE SORROWING.

WHEN all thy path seems drear and dark,
 And e'en the cheering light
 From the last star's faint twinkling spark
 Is quenched in gloomy night,
 Yet doubt not that a brighter morn
 Than ever met thine eye,
 Shall 'mid the clouds in beauty dawn
 With heavenly radiancy.

Whate'er thy cause of grief may be,
 Believe 'tis sent in love;
 So shall these bitter hours to thee
 A source of blessing prove.
 On God thy heavy cares repose,
 He bids thee bear this pain;
 It may be, that ere evening close,
 Hope shall revive again.

Shroud all thy griefs within thy breast,
 Bid every murmur cease;
 The world can never give thee rest,
 Or soothe thy soul to peace.
 With steadfast faith still hold thy way,
 And patiently bear on,
 And in thy chamber humbly pray,
 "Father, thy will be done."

If this best comfort thou canst find,
 Thy woes are half forgot;
 And thou canst own with grateful mind
 Some joy still cheers thy lot.
 Did pleasure's sun for ever stream
 With noontide's dazzling light,
 Thy soul would droop beneath its beam,
 And long for peaceful night.

He to whose eyes the path of life
 All bright with joy appears,
 Who ne'er has known its weary strife,
 Or wept grief's bitter tears,
 Shrinks trembling at the approach of death,
 The foe of all his peace,
 To *thee*, the welcome friend who saith,
 God bids thy sorrows cease.

Be calm, then, troubled, weary mind,
 Tho' earthly joys may fly,
 And, withered by grief's blighting wind,
 All life's bright blossoms die;
 To God confess each secret pain,
 Thy weakness and thy woes,
 Within His circling arms again
 Thy soul shall find repose.

THE EUROPEAN STATES-SYSTEM.*

THESE Lectures were delivered in London, Manchester, and several other towns, during the year 1852. In February, 1853, the author left this country for America, where we believe he still is; and the Lectures have been published at the request of some of those who heard them, and believed that the instruction they conveyed deserved a more permanent and wider audience than could be assembled on the benches of a lecture-room. The subject of which they treat, interesting at any time, has become more so since the occurrence of events which have roused England from the peaceful slumbers, which some among us were persuading themselves would be perpetual. It is, however, a recommendation of this little work, that it has not been got up to supply the temporary demand for information on European politics, which is launching upon the literary market a host of superficial productions; having been written eighteen months before the occupation of the Danubian principalities.

These Lectures display in the treatment of their difficult subject that thorough knowledge for which German writers have a well-earned reputation, combined with a brevity and clearness which they do not often exhibit on any theme; and which is more than usually acceptable on one so complicated and obscure as Continental politics. It has been said by a diplomatist whose knowledge is indisputable, though his zeal is perhaps not always according to it, that the English people are wofully ignorant of foreign politics. One reason for this may be, that the leisure business leaves them is fully occupied with home affairs. But whatever be the cause, to no people is this ignorance more dangerous; for none has its foreign relations so extended or so important; seeing that our possessions, and, above all, our commerce, are spread over every part of the world; and there is none, except the American, whose government is more dependent on popular knowledge and support. In a purely despotic government, it is perhaps sufficient if the minister alone discerns the dangers that may threaten the nation from without; for it rests with him to meet them, and he can execute his plans for doing so with comparative disregard of popular disapprobation or support. But a constitutional minister is in a very different position. It is probable that Lord Palmerston has been unfortunately hampered by the conditions of popular and party government, in the settlement of questions of considerable moment to this country, e. g. the Sleswig-Holstein question, and that our interests have suffered because the minister's free

* The States-System of Europe; a Course of Lectures exposing Modern Functionary-ism and Diplomacy. By Dr. Reinhold Solger. Edited by the Rev. P. R. Willans. London—Theobald. Halifax—T. and W. Birtwhistle. 1854.

action was impeded by the consciousness that he could not depend on the parliament or the people supporting him in the course his deeper foresight would have led him to prefer. It was a complaint of Demosthenes, when Macedonia was threatening the liberties of Greece, exactly as Russia in our time is threatening those of Europe, that an absolute monarch had enormous advantages in pushing his schemes of aggression, over the minister of a free people in opposing them. "In all his motions," says he of Philip, "he consulted only with himself; he did not announce them by decrees; he did not discuss them in a public assembly; he was not exposed to false accusers; he had not to guard against impeachments; he had not to submit his conduct to examination; but was in all things absolutely lord and governor."* Let it not be supposed that we intend this as an argument against the checks of constitutional government, but in favour of the extension of sound political knowledge among the people. Control over our foreign as well as our home policy is salutary and necessary; but where a statesman is held responsible to his countrymen, it is surely most important that he should be able to reckon on their comprehending at least the elements of the system on which our foreign relations depend.

The Lectures before us may, in our opinion, be regarded as a valuable contribution to a correcter knowledge of these relations. A general but highly suggestive sketch is given of the present states of Europe, their origin, connections, and conditions of stability; and the policy of the different governments resulting from these conditions, is stated with great clearness and without regard to any single or temporary question.

If we take a map of Europe coloured according to its political divisions, we may be struck by the remarkable circumstance, that its central portions from Denmark and the Baltic in the North, to the extremity of the Italian peninsula in the South, are almost entirely occupied by small states, while the exterior ones are held by large and powerful kingdoms. Thus we find that Germany, in the centre, besides the two principal monarchies of Austria and Prussia, is broken up into nearly forty independent states, of various sizes, from Bavaria or Hanover, with a population of four or five millions, to minute principalities, such as Bückeberg or Lichtenstein, whose population is less than that of a small county town in England. So also Italy is divided into eight separate states, exclusive of the Lombardo-Venetian provinces; some of them, as the duchies of Modena and Parma, almost as insignificant as the German states above mentioned. But looking to the East or West, we find the states increasing in magnitude and importance. On the East

* De Coronâ, p. 306.

we have the German monarchies of Austria and Prussia, and beyond them the Ottoman empire, and, stretching far beyond the limits of Europe and even of Asia, the colossal empire of Russia. On the West there are the second-rate powers of Holland and Belgium, the empire of France, and the once powerful kingdoms of Spain and Portugal; and outlying these, but still closely connected with the European system, is Britain, representing an empire which, though inferior in area to the Russian, counts nearly three times its population.

Now this striking increase of the states in size and importance, as we recede from the centre of Europe, can scarcely have been the result of chance, but seems to indicate that some great causes or principles have been, and perhaps are still, at work in their development. These causes are pointed out by Dr. Solger with more clearness than we remember to have seen elsewhere.

That process of coalescence which in England, France, and other European states, had united smaller independent provinces into compact national wholes, was impeded and prevented in the central portions of the continent by the controversy continually waged between the Emperors, successors of Charlemagne, and the Popes of Rome. These potentates were respectively the political and the spiritual heads of the empire; and the contest between them was at the same time one between the two great races—the Germanic and Romanic—whose interests and sympathies had by no means been reconciled by their forcible combination under one imperial authority. In this struggle, the powerful vassals and governors of provinces, by siding alternately with the party which held out to them the greater privileges and independence, gradually freed themselves from all but a nominal control; and, not satisfied with this, endeavoured by all the arts of intrigue and violence to extend their own territories at the expense of their neighbours. Such was the origin of most of the present independent states of Germany and Italy. An emperor was still indeed the acknowledged sovereign of them all; but his authority was difficult of assertion, and depended more and more upon his personal character and influence; and when, in 1273, Rodolf of Hapsburgh was raised to the headship of this unruly family of states, the powerful lords who appointed him thought he would be too feeble to curb their lawless independence. But he managed to make his position a means of greatly increasing his own power, and by seizing the duchy of Austria under pretext of the treason of its possessor, laid the foundation of a power which in a couple of centuries, i. e. by about the year 1500, had contrived to unite a large portion of central Europe under its dominion. Meanwhile the kings of France in the West had in like manner consolidated their power. “Thus, about this period, we find in Europe,” says Dr. Solger,

“ 1st. Italy and Germany divided into a countless number of smaller or larger baronetcies, independent in all but in name of the empire.

“ 2nd. We find two powerful dynasties—the Houses of Hapsburgh and Valois—arrayed against each other for the struggle of dominion over the German and Italian principalities lying between them.

“ Now what is the reason that the dynasties of France and Austria had become so powerful, whilst Italy and Germany became dismembered into such numberless principalities lying between them? It was because France and Austria, like England, Sweden and Russia, were out of the way of the central struggle. You perceive the difference. In the centre there was an empire consisting of two nations, the Italian and the German, with two chiefs, neither of whom ever died, because their dignity was not a personal one. There was ever to be a spiritual head, and there was ever to be a secular head of the empire, and consequently there was always a party of the Pope in the centre of Germany, and a party of the Emperor in the heart of Italy. Thus it became impossible that one great and compact body of Germans should ever be formed against one great and compact Italian nation. This was altogether different in the border countries of Europe. France, Spain, England, the Netherlands, in the West; Sweden, Brandenburgh, Poland, Austria, Hungary, Turkey, in the North and East, took no direct part in the great struggle. If in these latter countries a king had once conquered, there was an end of the struggle. Two small principalities had been united into one of double the size; and so on again, till all the petty districts of Spain, France, England, &c., had coalesced into one kingdom of Spain, one kingdom of England, one kingdom of France. This is the reason, you observe, that in the East, West and North of Europe, great powers gradually arose, while the centre crumbled into pieces. And now, when the general result came to make itself felt, European history took another turn. Before France and Austria had become two great and compact bodies, the direction of all general affairs and of the civilization of Europe had emanated from one political and one religious centre; and, moreover, the leading political ideas *had until then been in accordance with the religious and the moral notions of men.* . . . The question which, since the ascendancy of the Houses of Hapsburgh and Valois, agitated the people of Europe, was no longer how to reconcile the minds and interests of the two leading races, the Romanic and the Teutonic, and to establish a lasting harmony between all men and all nations; but whether the dynasty of France or the dynasty of Austria should appropriate all the countries and all the people of the European continent. In course of time, other dynasties took part in this struggle for ascendancy: and thus the present political system of Europe originated and developed itself on the basis of private rapacity, being devoid of any other principle than that of success.”

This struggle for ascendancy between France and Austria at the beginning of the sixteenth century, in which other states took part, to prevent the too decided preponderance of either, developed in Europe that recognized system of equilibrium known as the balance of power; and the territorial arrangements of the peace of Westphalia in 1648 gave formal sanction to the

permanent dismemberment of Germany. Between that time and the settlement of 1815, Prussia has arisen to dispute with Austria the dominion of the German nation; and this new rivalry has greatly lessened the chances of that union which the German people look to as their only hope of political liberty and strength. At a later period, the alarming progress of Russia disturbed the equilibrium, and stopped the growth of Austria and Prussia towards the East, while the thinly-peopled regions on its own north-eastern frontiers offered no serious obstacles to its expansion.

In the West, again, the maritime and commercial energy of England gave her advantages for expanding, which, though shared for a time by Spain, the Netherlands and France, were secured to her by those successive naval victories over those countries, which gave her the dominion of the seas. Her last antagonist was France.

“When at the end of the last century England threatened to drive France back from the sea, while Austria no longer stood against her as a single rival, but was, since the partition of Poland and the Revolutions, backed by the powers of Prussia and Russia, the truth flashed upon France that since the peace of Westphalia the world had extended its range. The colossal frame of the Eastern Steppes had in little more than one hundred years been filled up with the sombre image of Russia; the indefinite expanse of the seas and transmarine countries had assumed a distinct shape, and bore on its front the name of the British Empire. Thus, while the power of expanding and increasing was unbounded in the case of Russia and England, France was to be shut up with Prussia and Austria in that old narrow battlefield of the European continent, which, by comparison with political fortunes of such greatness, had lost the better part of its attractiveness. France made tremendous efforts to escape the degradation of falling into a second-rate power, and she makes them still. Nothing less than dominion over the whole Continent could have made her at all proportionate to the magnitude of English and Russian success.”

Thus we see how the two outmost powers of Europe have attained a more colossal size than the interior ones; and how, as the minor central principalities are shut up between France and Austria and Prussia, and form what Dr. Solger calls materials for diplomatic consumption for these states, so these in turn are enclosed between England and Russia. Whether England itself be doomed to be outflanked by the United States, whose wonderful growth seems as yet to meet no limit, is a question whose approaching solution may well cause us some uneasiness.

The discontents and distractions of central Europe, which at the present time seem as little or less allayed than ever, and go far to make all government impracticable except that of a military despotism, are, according to Dr. Solger, mainly and

originally attributable to the territorial arrangements of the treaties of Westphalia and Vienna. Unhappily (though how it could have been practically avoided the lecturer does not inform us), no regard was paid, in the distribution of the territories, to the interests or sympathies of the people who inhabited them. States and their populations were parcelled out and transferred as though they were as much the property of the contracting sovereigns as the acres or the cattle of a farm. So many provinces to Russia, so many square miles to Prussia, so many head of inhabitants to Austria. The trifling distinctions of race, language, religion, which should bind fellow-subjects with each other and with their rulers, were set at nought as if they had no existence; and thus, while those who should have been one nation were dismembered and divided between different governments, subjects of the same government belonged to different and clashing nationalities. Against the cruelty and injustice of this every German naturally protests, complaining that the treaties and systematized balance of diplomatists, valuable when employed to secure the independence of nations, should in their case have been turned into a means of playing off one portion of their country against another, and making all in turn the instruments of their own weakness and subjection.

It is not surprising that, in despair at the apparently helpless dismemberment of his country, the German patriot should speak with some bitterness of that system, known as the balance of power, to which he ascribes the perpetuation of her inglorious condition; and our author, in fact, inveighs against it with an earnest indignation that would satisfy Mr. Bright himself. But he does not, like Mr. Bright, overlook or purposely ignore the important distinction between a system which divides a nation and arrays its sections against each other only to weaken and degrade them, and that legitimate balance of nations which is essential to the protection of the weak and the security of all against the encroachments of the powerful. "If," says he, "Europe had been politically divided into different nations, such as the German, the French, the Italian, and so on; in that case, of course, it would have been just and wise if all the nations had united against the ambition of one amongst them, to prevent her from conquering all the rest; but since the nations were dismembered and parcelled out, or unnaturally chained together by means of crimes and violence to so many families, it was, I should think, much rather for their interest to belong all to one family, than to be driven year after year into the field to shoot each other, for no other reason than to keep up an equality of power between the House of Hapsburgh and the House of Valois." Well indeed may a nation in this unfortunate position exclaim with Mercutio, "A plague on both your Houses!"

But the vital distinction between these two cases seems to

have escaped those self-complacent politicians, who rail at the "balance of power" as a mere tradition of diplomatists, delusive and meaningless in this practical age, and to be thrown aside for that plain and simple policy which resists no aggression and meets no danger till it immediately threatens our own properties or lives. "Let every nation," say they, "fight its own battle. The weak will naturally fall before the strong, and the resources of one nation after another may perhaps be absorbed by one power, which may not always use them for the most disinterested purposes. But why should *we* trouble ourselves or spend our money and blood, so long as our own peace is unassailed, and our buying and selling undisturbed?" But will this policy even secure that peace or that commerce which it regards as the greatest national blessings? Does the appetite of conquerors grow less by what it feeds on; and if the effort to oppose a greedy aggressor is too troublesome and expensive now, will it be easier or cheaper when we have allowed him to become irresistible, and waited till he is "thundering at our gates"?

But in truth this balance of power, though, like other things good and true, it may be abused and misapplied, is, as Lord Palmerston has said, simply the dictate of the strongest human instinct of self-preservation, guided by the ordinary maxims of sagacity. Recognizing the wisdom of the precept, "*Obsta principiis*," it takes the earliest means of averting an advancing danger; and feeling that "union is strength," it combines against a powerful enemy the forces which separately would be quite unable to withstand him. Nor is it by any means an invention of modern technical diplomacy. That particular application of the principle which is interwoven with the present system of the central states may indeed be so, but the principle itself is as old as history. The rude and undeveloped statesmanship of ancient times may have been less favourable to its successful operation, but it was understood and attempted even then. And few, we think, will dispute the position, that the superior stability of the modern European states as compared with ancient ones, is greatly due to the fuller recognition of the necessity of a balance of power. This is shewn, too, no less by the fatal consequences of its neglect than by the advantages of its observance. It was because the principle was not recognized or acted on by the nations surrounding the Mediterranean, that Rome was able to subjugate and incorporate them. And it is observable that the progress of her conquests was most striking and irresistible just at that point of her career when the downfall of Carthage had removed the only counterpoise to her power in the Mediterranean. How different might have been all subsequent history, if the Carthaginian statesmen could have united against her the powers of Greece and Asia, which themselves also shortly fell an easy prey! From the same cause the freedom of the Grecian states

fell before the assaults of the wily Macedonian. Demosthenes saw clearly the danger, and the story of his noble though unsuccessful efforts to persuade his countrymen to unite with other states in a combined policy against him, is pregnant with instruction, and will not surely be lost upon ourselves, who are spectators of a game of unscrupulous ambition remarkably analogous, though played on a mightier scale, and we trust with a different result. And suggested by this, we may take another illustration of our principle from more recent times. If England and France had joined in 1772, to put a firm veto on the iniquitous partition of Poland, which they probably thought too remote for them to meddle with, we should have been spared the unwelcome and more arduous task of imposing limits on the truly formidable Russia of 1854. The editor of the Lectures before us, in his Preface, says well, in reference to the well-meaning advocates of non-intervention,

“I trust not to be deemed unmindful of the evils of war, when saying that I conscientiously believe that greater evils may connect themselves with a state of *hollow peace* than with a state of war. The threefold argument of non-interventionists seems to me *not* to be a threefold cord that cannot be broken; for if we, Englishmen, look at peace from the selfish point of view and say,—‘This aggression is not our business,’ care must be taken lest we fail to see the mutual dependence of men in society *at all*! There was once an old-world wearer of motley, who said something of this kind:

“‘A woodman came into a forest to ask the trees to give him a handle for his axe. It seemed so modest a request, that the principal trees at once agreed to it, and it was settled among them that the plain homely ash should furnish what was wanted. No sooner had the woodman fitted the staff to his purpose, than he began laying about on all sides, felling the noblest trees in the wood. The oak now seeing the whole matter too late, whispered to the cedar, The first concession has lost all; if we had not sacrificed our humble neighbour, we might have yet stood for ages ourselves.’ Let our Peace friends see to the moral of this fable, in relation to the argument for peace from self-interest.”—Pp. xviii, xix.

The arrangements, unfortunate as they have been, of 1648 and 1815, being based on no principle of justice or even of sound expediency, are however facts which we have no present power of altering, and, with all their results, must be dealt with as such. An interesting part of these Lectures is that in which it is shewn that the general policy of the European states is not, as often supposed, dependent on the wishes or personal character of sovereigns or their ministers, but induced by the necessities of their position and circumstances. Thus in the case of Austria, for instance, whose treachery and cruelty against her own subjects has excited so strongly the indignation of Englishmen, it is doubtful whether the empire could be maintained except on a system essentially treacherous and cruel. For look at the composition

of the Austrian empire. Its provinces are inhabited by races the most distinct and hostile among themselves. The Teutonic in Austria Proper is the ruling race. The Romanic inhabits Lombardy, and the Slavonians occupy Austrian Poland, Croatia, &c. But besides these three principal races, there are the branch of the Tsechs in Bohemia, and the distinct nationality of the Magyars in Hungary, to say nothing of Slovacs, or Wallachians.

“The very least reflection on this state of things will at once convince you that it is not a question of representative institutions which constitutes the great difficulty of the Continent. In fact, those paragons of wisdom who constantly admonish the people and governments of the Continent to imitate the example of the English Constitution, prove nothing but their own ignorance on the real difficulties of the Continental people. Suppose England were closely surrounded by three or four such provinces as Ireland, each of those four provinces, moreover, being inhabited by a different race of people, and each of those four different peoples being backed from without by a powerful mass of kindred tribes; and all this in the midst of Continental Europe—I defy any of the sternest apostles of constitutional wisdom and moderation, if he were called to the throne of such an empire, to govern it after the pattern of the English Constitution. Such, however, is the exact case of Austria. Austria is composed of members of all the three great races of Europe, and not only of the three great ones, but in addition, of the isolated and energetic race of the Magyars, and all kinds of smaller particles of national wrecks are wrought up with that monstrous establishment. Each of these dissevered members of mighty races hates all the others with whom it is chained together as cordially as the Celt hates the Anglo-Saxon. Each of them, with the exception of the Magyars, is backed by the whole bulk of its brethren in Russia, in Turkey, in Italy, in Germany, and in Poland. And not only is each race supported by the fanaticism of race on the part of its brethren, but also by the fanaticism of religion, some looking to the Pope as their spiritual chief, others to the Greek Patriarch, others to the Russian Czar, and others again to the King of Prussia, as the head of the Continental Protestants. With these elements of mischief already at work, the Russian Czar, the King of Prussia, and the Government of France, are always on the watch to add, at the proper moment, fuel to the flame! Such is Austria. The Hapsburgh family had crammed itself with every variety of territory and people, never caring what people they were, and now they are sticking in its throat: for example, there is in the North-east of the Austrian empire a piece of Poland, forming the Austrian province of Galicia; and in the North-west the province of Bohemia, where Germans and Tsechs are devouring each other—the Tsechs being a branch of the Slavic race, like the Poles. Then there is the kingdom of Hungaria. If it were merely peopled by the race of Magyars, it would be troublesome enough to govern; but the Magyars are all surrounded in their own Hungarian kingdom by several branches of the Slavic and Romanic races, at war with each other, but united for the most part in their hatred against their ancient conqueror, the proud Magyar. There is again the slice which Austria has cut off

from Italy—the Lombardo-Venetian kingdom. Recent sad events bear testimony, as many a struggle before has done, and many a tragedy yet will tell, by what links this unhappy people are tied to the Austrian empire! And in the centre of all this empire lies a small German domain, as the ruling power, but divided in itself between a party who would keep the dominion over the varied plunder of so many races, and a party who would only be too glad to escape from this palace of mutilated national members, plastered with blood, into the arms of a free German people. Now propose to the Emperor of Austria representative institutions, if you please! If the foaming and rampant populations of the Austrian provinces were each a complete race, or were separated by an ocean, and by entirely new connections from their kin in other countries, the proposition of governing Austria like England would be a little less absurd than it actually is. But, in the case of the Hapsburgh estate, each of the provinces is closely backed by an innumerable host of its brethren of the same race without: there is no geographical gap, nay, rarely anything like a geographical line between the Poles of Austria and the Poles of Russia and Prussia; between the Roumains of Austria and of Moldavlachia; between the Serves and Sclavonians of Austria and the Serves and Sclavonians of Turkey; between the Italians of Austria and the Italians of Piedmont, Rome and Naples; between the Germans of Austria and the Germans of Bavaria, Russia, and other states. What kind of policy could be possibly adopted to keep such a state together? None but that which has been actually adopted by the Austrian rulers, and which offers a choice between three measures. In the first case, artificial lethargy; if that should prove no longer maintainable, an artificial equilibrium of the government between the jealousies of the different races; and if ultimately those jealousies should become unmanageable, and break out into active war, why then the chances of war to re-conquer one province by the assistance of the other. The two former of these systems were combined in the policy of Prince Metternich. The last has been adopted by the present Austrian government. Austria, if she would exist at all, has evidently only the chance between Metternichism and Haynauism.”—Pp. 42—44.

In the case of Prussia, with which the lecturer may be presumed to be well acquainted, he considers the vaunted liberalism of the Government little more than a mask assumed for the purpose of maintaining influence as the head of the North German estates. The confessedly high education, too, imparted in the public schools, is not given for the sake of the people, but skilfully turned to the advantage of the bureaucratic system by making Government appointments the prizes of scholastic distinction. But we think he hardly ascribes sufficient importance to public opinion, which is certainly very strong among the middle classes, and cannot be neglected with safety by any Prussian Government. The policy to be pursued towards Austria and the other German states has been curiously exposed by the publication of a secret memorandum, and seems to resemble in perfidy and hypocrisy the now more notorious emanations of the Russian Chancellerie. According to this, Prussia is to

dissemble her desire of influencing the minor states, in order to do so more effectually by indirect means. In Saxony a party is to be maintained to agitate for its annexation to Prussia. The minor states are to be excited to quarrel with each other, that they may be driven to refer their disputes to the two leading states, and thus an opportunity may be given to Prussia to shew off a high rectitude and impartiality, and steal a march of popularity upon Austria. She is always, too, to represent herself as the liberal, enlightened, German and Protestant power, in opposition to Austria as a bigoted, unnational and Catholic one. Hateful and unprincipled as this policy is, it is yet almost unavoidable, if Prussia is to hold her position in Germany or Europe.

It is, however, her external policy to the non-German powers which is at the present moment more important, and her vacillation and feebleness have excited both surprise and disappointment. This feebleness is not to be accounted for altogether by the connection of its royal family with Russia, embarrassing as that undoubtedly is to free action against that power. It is still more owing to the very awkward geographical position of its territories, which places it almost at the mercy of its colossal neighbour.

“The Emperor Alexander of Russia demanded in 1815 the duchy of Warsaw for himself. That duchy had originally formed the Prussian part of the Polish spoil. But as Russia had occupied it immediately upon Napoleon’s retreat, her arguments for retaining it appeared conclusive. Prussia then demanded in exchange the kingdom of Saxony; but as she had neither occupied it nor had the power of taking it, her arguments appeared very poor indeed. She was obliged to accept the Rhenish provinces as an equivalent. Now, those provinces are separated from the bulk of her territory by several small German sovereignties; they are bordering on France, and their population is of the Catholic religion, whilst the other Prussians are Protestants. Consider, moreover, that Prussia is by far the smallest and the poorest of the five great European powers. She does not possess half the number of either the Austrian or the French population; the soil of some of her provinces is mere sand; her facilities for commerce are very limited; her military position is really distressing; and in the East, Russia is the immediate neighbour of her open frontier. I shall speak of the plans and national ambitions of the latter power by-and-by. For the present it is sufficient to observe, that any day he chooses, the Czar may march into the Eastern provinces of Prussia, and cut them off. One successful battle, or a skilful march, may give him possession of Berlin, which was the avowed reason for which Lord Castlereagh opposed with all his might the occupation of the Grand-duchy of Warsaw by Russia. But another point, though quite as important, escaped his attention. The only maritime outlet which Prussia possesses is the Baltic. Now, the ports of that sea Russia is at liberty to blockade at a moment’s notice, there being no Prussian navy to oppose her. You see, then, that the Eastern division of

Prussia is utterly at the mercy of her great neighbour ; and her great neighbour is playing a cruel game with her. He, forsooth, professes the most disinterested friendship ; he maintains her integrity against Austria, against France, and against liberal or revolutionary attempts : you easily conceive from what motives. If Prussia were destroyed, the Czar would have to fight with Austria and France for the spoil of the territory. But in her present state, being much too weak to stand alone, she must lean upon somebody, and that somebody can neither be Austria, her arch-enemy ; nor France, who covets her Rhenish provinces ; nor England, who is too far off, and known to be very cautious in interfering actively in Continental affairs. It can only be Russia, generous Russia, who, although he has the power of overrunning in a few days half the Prussian monarchy, acts as her sincere and constant friend against the three other powers. Prussia is then a tool in the hands of the Czar. Her king is his prefect, and her army forms perhaps the most valuable division of his military power. To keep her in such a position, her friend of course takes care to paralyze her attempts to raise herself to a more independent one."—Pp. 72—74.

Here are, it must be confessed, very comprehensible reasons why Prussia should hesitate to incur the hostility of Russia, and it is probable nothing would drive her to such a step, were it not that she is, in her Rhenish provinces, equally open to the attacks of another formidable power at the opposite extremity of her dominions. Nor, in estimating the embarrassments of Prussia, must we forget her unfortunate complicity with Russia and Austria in the fatal partition of Poland, or that fellow-feeling which, as a despotic power, she entertains in common with them against everything that may lead to revolutionary attempts on the part of her own subjects.

Though our remarks upon this little work may seem to have already run to a rather disproportionate length, we must not altogether pass over the policy of Russia and England ; not merely on account of present events, but because to their policy, as against each other, all the rest are more or less subordinated. When these Lectures were written, two years ago, nothing was less expected than that these mighty powers would be at war ; yet it is here very clearly shewn that their relations to each other are permanently antagonistic, and involve questions which are always liable to bring on a collision. In fact, most of the questions which, since 1815, have jeopardized the peace of Europe, by whatever name they have been known, as the Sleswig-Holstein question, the Eastern question, the Persian or Centro-Asiatic question, and whatever powers have been immediately engaged in them, have been virtually questions between England and Russia. Nor is this antagonism owing, as some might suppose, mainly to their having opposite forms of government, or to the one being a highly civilized and the other a semi-barbarous nation. These things may strengthen the

feeling of animosity or dislike, but the real rivalry depends upon the relative geographical position of their territories. We have seen that, being the outlying states of Europe, they enclose, as it were, all the rest between them, and hence just as the contest for influence in the central states of Germany and Italy lies between Austria and Prussia on the one hand, and France on the other, so the contest for influence over the whole of Europe lies between England and Russia. England's policy is to extend constitutional principles; and the constitutional states, which are principally in the West, look to her as their head and support. Russia is the stay of the despotic, and, by her known hostility to liberty, wields commanding influence in the East. As a sign of these opposite attractions, we observe in the central and debatable ground of Italy, constitutional Sardinia looks beyond France to England; despotic Naples looks beyond Austria to Russia. But, besides the policy and leanings of the respective Governments, there is in every country, and especially in the most despotic, a numerous party among the people, who, sighing under the intolerable oppression of their own system, look with secret hopes and longings to England as the representative of freedom; while in the so-called constitutional states there is a party of reaction who turn for support to the ascendancy of Russia. In Turkey, the two great rivals meet in closer conflict. She is the only state that separates their clashing powers in that region; for, as we shall presently see, it is not in civilized Europe only that they are arrayed against each other.

"England occupies a line of military stations on the whole circumference of the same circle of which the Russian empire forms the centre. Beginning from this island, there is Heligoland to watch the Sound; and there are Gibraltar, Malta, and the Ionian Islands to awe the governments of the Mediterranean into amity, and to keep watch at the gates of the Dardanelles. There is the isthmus of Suez, which is about being colonized as it were by an English railway—a colony to which the protection of English arms will never be wanting. Then there is the fortress of Aden, which commands the outlet of the Arabian Gulf, and the island of Karak, which was occupied in 1838 to ensure the obedience of Persia—all of them forming the links of a long chain, which unites the East-Indian empire with the United Kingdom; and from which, again, another chain of military and naval stations extends to the North of the Celestial Empire. On all those points England must keep watch, but particularly on the three mentioned above. For the possession of the Sound would complete the subjection of all the countries around the Baltic, more especially Prussia, Denmark, and Sweden, under the sway of Russia. The occupation of the Dardanelles would give her the command over the Austrian empire, the Mediterranean, Asia Minor, and Egypt. The possession of the Plateau of Central Asia enables its proprietor to send forth the floods of those nomadic tribes, from whom all the conquerors

of Asia arose, either against the Anglo-Indian empire, or against China. Thus the present political history of the old world, as far as its regular course is not interrupted by revolutions, is bound up with the question of Sleswig-Holstein, in which that of the Sound is involved, as well as are the Oriental and Persian questions. In each of those questions, either of the two contending parties is always ready to avail itself of some difficulty arising in the internal affairs of Denmark, the Ottoman empire, or Persia, in order to beat its antagonist out of the country. It is therefore a great mistake to believe that the Sleswig-Holstein question, the Oriental question, or the question of Herat, is really settled. These questions can never be settled, and must always break out again on some new pretext, as long as the struggle between England and Russia is continued in this manner. It is a still greater mistake to believe a single word of the declamations of the press regarding the different political parties in those countries. If they tell you that the vassal of Herat is right in revolting against the emperor of Persia—if they take the part of Abbas Pacha against the Sultan, or if they declare that the government of Denmark is perfectly justified in trampling under foot the constitution of Sleswig-Holstein—they may be or may not be right; but certain it is, that their siding with either the one or the other of the political parties of those countries, has nothing whatever to do with right or wrong, but is altogether the result of a diplomatic inspiration, which, in many cases, makes them unconsciously adopt as a matter of course that view of the question which is favourable to the diplomatic interests of England as opposed to those of Russia.”—Pp. 84—86.

To illustrate further the position that the secret war of interests between the two powers is the true key to all these questions, which are unintelligible if regarded in any other point of view, a very instructive sketch is given of the Centro-Asiatic dispute which arose in 1837 about Herat, and led to our ill-fated expedition to Afghanistan.

One more passage we extract, as it relates to the designs of our wily antagonist in countries nearer home, with whose names we have since become only too familiar, and disposes by anticipation of the notions with which it has been attempted to amuse us, that Nicholas in attacking the Sultan is animated by a lively zeal for the orthodox faith, and that we in defending him are supporting the Mahometan against the Christian.

“Russia, we see, governs Germany through Prussia; and Prussia through Denmark. Russia, you are aware, commands Persia and the adjoining countries, from the heights of the Plateau of Central Asia. It remains, then, that she should have in her power the Austrian and Turkish empires, in order to govern nearly the whole of this hemisphere, with the exception of the South-eastern parts of Asia. Austria, however, is already held in the Russian grasp; and Turkey will, like a ripe pear, fall into her lap, on the day when England, through some war with France, or for any other reason, may be forced to relax her

watch at the gates of the Bosphorus. This was as nearly as possible realized in 1848 and 1849.

“There are in the north of Turkey several provinces, known under the name of the Danube provinces,—Servia, Moldavia, and Wallachia, of which Russia has managed to be acknowledged the protector, by the common agreement of the European powers. Those provinces nominally still belong to Turkey; but they rose against the Sultan about the time of the Greek insurrection, and that not without Russia’s assistance; the inhabitants being, like the Greeks, for the greater part Christians. Russia knew how to engage the sympathies of Europe on their behalf, and she was appointed the guardian of their liberties. By this means she has at present acquired a right to march into those provinces, and thence to command Austria and Turkey at the same time, just as from the Duchy of Warsaw she commands Austria and Prussia. The moment, therefore, the revolution broke out in 1848, in France, Germany, and Italy, Russia sent her agents to Wallachia, to raise a revolution in that principality, in order to have a pretext for occupying it. You see at one glance to what end: she could from thence seize upon the favourable moment to pounce upon Constantinople, while at the same time she could watch the threatening aspect of affairs in Hungary. It was in vain that the Sultan remonstrated against the disinterested friendship of Russia! That power was generously determined to restore order in that rebellious province, and to repress that miniature revolution by a help of 90,000 men, although the Sultan was on perfectly good terms with his rebellious subjects. At the same time General Grabbe was sent to Constantinople to demand the renewal of the treaty of Hunkiar Skelessi. By that treaty the right of passing through the Dardanelles had been guaranteed to the Russian fleet. Upon this request, it is said, the Porte, feeling that her political existence was aimed at, addressed herself to the English and French ambassadors, asking what England and France were willing to do in case of a rupture between the Porte and St. Petersburg. Having received an answer encouraging on the whole, Turkey peremptorily refused the renewal of the treaty of Hunkiar Skelessi; and, although she could not hinder the presence of the Russian army in Wallachia, it was stipulated that the Russian and Turkish troops were to be of equal number. In the mean time the Hungarian war broke out, and Russia, feeling herself threatened by the possible consequences of that insurrection, was now no longer able to pursue her plans upon Constantinople; for if the Magyars had been triumphant, not only Poland would have risen in insurrection, but Russia would have lost all chance of domineering over the Danube provinces—that fortress, as it were, from which she keeps both the Turkish and Austrian empires in continual apprehension and dependence.”—Pp. 111—113.

Truly may these various questions be said to be between Russia and England, or rather between Russia and Europe; for it is the whole continent whose liberty, civilization and happiness are menaced by the advances of that unscrupulous and grasping power.

From the foregoing extracts and remarks, it will have been

surmised that the author, besides attempting to shew the unsound and perilous basis on which the present European system rests, states also what he believes to be the remedy. Here he will be found at issue with the majority of statesmen and the general opinion of English sympathizers with continental liberty, with whom constitutional government has long been regarded as the only way of escape for the victims of despotism. And if real constitutional government could be established and maintained, we believe it would be so. But unfortunately, the very nature of these states excludes that equality of power between government and people which alone can guarantee the permanence of a constitution. Watched by a sleepless and ubiquitous police, coerced by standing armies and a league of princes, sworn upholders of the common cause of absolutism, what security is there for any liberty that may be found inconvenient to the ruling power; and when the press is fettered, discussion forbidden, and all free expression stifled, what means exist of forming an enlightened public opinion, or reforming even the grossest abuses? For more than thirty years the most persevering and heroic efforts have been made by German and Italian patriots to obtain constitutional governments; but they have in most cases ended in disappointment, and the conviction that even that liberty which has been attained is precarious, and may at any moment fall, struck down by the *coup d'état* of a minister, or shattered in the tempest of a revolution. It has been often asserted that this is owing to the injudicious and visionary character of the attempts made. We believe, however, that the chief error lies in imagining that constitutional liberty, which in this country has been the growth of centuries, and has woven itself into our very life as a nation, can be created in a day among a people untrained to its spirit, by the transplanting of foreign institutions and adopting of political formulæ. It is forgotten that our freedom and independence have not been so much the result of our institutions, as the institutions of our national character and independence. The final battle between absolutism and liberty has been fought in England under conditions very favourable and very different from those which obtain elsewhere. "The absolutism of the Stuarts, however successful in some of its assaults, was in fact a superficial structure on the basis of the feudal and municipal independence of England; whilst on the continent, the representative system, however successfully established for a time, with the helps of great popular insurrections, must always remain a superficial structure on the military and functionary basis of the continental states. In England, absolutism was only a doctrine, chiefly derived from the examples of Rome and Spain, without any real basis in either the internal organization or external relations of the island. In the present continental

establishments, a representative constitution is nothing but a doctrine, chiefly derived from the example of England, without any real basis in either the internal organization or external relations of states which were founded and are maintained for military, diplomatic and dynastic purposes."

Such, then, being the inherent difficulties of establishing constitutionalism in the present despotic states of the continent, Dr. Solger comes to the conclusion that it is not this or any other form of government adopted or imposed that is to solve the mighty problem of modern Europe. Nothing, he thinks, offers any hope but the sweeping off altogether the dynastic and bureaucratic net in which the central states are so hopelessly entangled, and reconstructing them on the basis of nationality. Undoubtedly, this, at first sight, seems the true and natural basis. It is that which reason first suggests, and to which the instinct of the people themselves unhesitatingly points. In 1848, the universal cry of the long-oppressed people was for the revival of their nationalities, the unity of Germany and Italy, the independence of Hungary, the resurrection of Poland. We frankly avow our deep sympathy with these yearnings, and should regard their realization as most desirable, not only as restoring life to half-expiring national existences, but as the best security for Europe against the menacing advances of Russia. And even though no material advantage were to be gained by it, we cannot but think it bad taste at least in those who enjoy in all their fulness, as we do, the blessing of being a nation, to treat as idle or visionary in others that irrepressible love of country which is perhaps the purest of our emotions, and which Cicero declares to include all other human attachments. We regard, therefore, the proposal to revise the map of Europe on a national basis as correct in theory; but we cannot help seeing, even from our author's own description, the extreme impracticability of carrying it out. Even in the pure German and Italian states, he confesses that so deeply rooted are the present despotic institutions, that their destruction would endanger all government, and even the existence of the states themselves. How much more would this be the case with the heterogeneous and fragmentary nationalities which make up the Austrian empire! It is indeed hard to see how any basis of nationality could be practically applied to them. Whether left to independence, or united in a federation of republics, they would most probably become in a few years so exhausted by incessant conflicts between themselves, that they would drop without resistance into the hands of Russia. And however desirable, in the abstract, nationality may be, we see by the example of France, that it does not always secure a nation from the severest social calamities, or the most rigid political despotism.

While then we confess that we see no better path to the eman-

cipation of Europe than constitutional government, with a basis of nationality, we believe that neither of these will be successful if applied violently or empirically to the existing condition of affairs. It has always appeared to us unfortunate for the cause of liberty, that the outbreak of 1848 occurred at all; for there were at that time signs in Germany of the formation of a strong public opinion, and a slow but safe recognition of constitutional principles by the Governments themselves. In Prussia especially, concessions in this direction, long before promised and delayed, were being made by the sovereign, which appeared likely to issue in a constitutionalism as extensive as the military position of the country would allow. But by the events of that year, feelings of distrust and hostility were revived between sovereigns and peoples, which have retarded the progress of freedom, even if they have not rendered its attainment positively impracticable. We are inclined, however, to hope that, in the absence of further exasperation, and in the event of a successful issue of the impending war, a gradual approximation may be made to confidence and good feeling. Governments, if not convinced of the impolicy of coercion, may be exhausted by its costliness, and find the popularity of concession a better protection from disaffected subjects than martial law; while the people, taught by experience, may learn to avoid attempting to establish, by sudden violence, institutions which must be the fruits of a long and patient moral preparation.

In conclusion, while we do not profess to agree with all the opinions, or endorse all the doctrines, set forth in this little work (as indeed on a subject so extensive differences must ever exist among even the best informed), we do unhesitatingly recommend it to those who interest themselves in the great European events which are passing around us. There are few who will not now wish to know something more than ordinary text-books or newspaper articles can furnish, of those hidden yet not less real motives and conditions which determine the policy of the powers now about to take part in a struggle on which the future of Europe will depend; and we venture to say, that few will rise from the perusal of these masterly and suggestive Lectures without feeling that much new light has been thrown upon the subject, and that their own views have gained greatly in comprehensiveness and clearness.

B.

CRITICAL NOTICES.

1. *The Unitarian Martyr. A Defence of John Calvin in the Case of Michael Servetus.* By W. D. Killen, D.D. 8vo. Pp. 29. Belfast. 1854.
2. *Letter to the Rev. William D. Killen, D.D., on his Defence of John Calvin in the Case of Michael Servetus.* By J. Scott Porter. London—Whitfield. 1854.

DR. KILLEN, towards the close of the very extraordinary pamphlet of which we give the full title above, assures Mr. Porter that "Calvinism, even 'the Calvinism of Calvin,' is *not* dying out." That his statement is to some extent true, so far at least as the town of Belfast is concerned, the publication of his pamphlet affords painful evidence. It is a curiosity of theological literature. A more harsh and revolting plea for persecution even unto death has not issued from the press in any part of Her Majesty's dominions during the last hundred years. It is an attempt to reply to Rev. J. Scott Porter's admirable Lectures on Servetus and Calvin. Dr. Killen's case is little more than abuse of the unhappy victim of Calvin's theological vengeance. One or two sentences will shew the spirit in which Calvin's latest eulogist has approached his task. The italics are chiefly ours.

"The subject of Servetus and Calvin has long been a favourite topic for their (the Unitarians') declamation, and yet we greatly wonder that they do not blush to touch upon it, as it ought to suggest to them many most humiliating recollections. A Unitarian martyr is, however, an uncommon rarity, and therefore, at all hazards, Michael Servetus must be brought upon the stage. *It so happened that Calvin had some share in his conviction*, and as the accuser always performs a task more or less ungracious, Unitarians have seized upon the circumstance and attempted to dishonour the greatest theologian of the 16th century. But the man whom they eulogize, with a view to lower the reputation of the Genevese Reformer, was one of the most contemptible of mortals. *Servetus had not one particle of a martyr in his composition; he had no taste whatever for witness-bearing; and at the time of his trial and condemnation, he alternately acted the bully and the poltroon so disgracefully*, that any evangelical church would have been ashamed to acknowledge such a champion." (Pp. 6, 7.) * * * "Surely never was martyr less entitled to credit for *fortitude and heroic constancy* than this same heresiarch. His whole public life was almost one continued scene of the vilest hypocrisy. When arraigned before the Inquisition, he was guilty of the most loathsome perjury. When tried at Geneva, he deported himself like an ill-conditioned maniac; and when his sentence was pronounced, he blubbered like a booby." P. 23.

This style of writing is strangely unbecoming to a minister of religion, and especially to one who claims to take rank amongst ecclesiastical historians. After this, it is with strange feelings, in which natural indignation is mingled with a sense of the ludicrous, that we read Dr. Killen's assertion of his "zeal to promote the holy cause of religious freedom," and his "generous maintenance of an enlightened toleration." Such a claim has about as much significance as the Emperor Nicholas's appeal to the honour of a gentleman, or his protestations to the credulous "Friends" of his ardent desire for peace! In contrast with Dr. Killen's intemperate revilings, let us quote the decisions of

Mr. Hallam, who habitually approaches his subject with stern judicial impartiality. He certainly is free from prepossessions in favour of Servetus, whom he describes as "an imprudent and impetuous man," entirely devoid of the dexterity and management required by a successful controversialist.

"Servetus had in some printed letters charged Calvin with many errors, which seems to have exasperated the great Reformer's temper, so as to make him resolve on what he afterwards executed. The death of Servetus has perhaps as many circumstances of aggravation as any execution for heresy that ever took place. * * * The tenets of Servetus are not easily ascertained in all respects, nor very interesting to the reader. Some of them were considered infidel and even pantheistical; *but there can be little ground for such imputations, when we consider the tenor of his writings and the fate which he might have escaped by a retractation.* It should be said, in justice to Calvin, that he declares himself to have endeavoured to obtain a commutation of the sentence for a milder kind of death. * * * But he has never recovered, in the eyes of posterity, the blow this gave to his moral reputation." (Literature of Europe, II. 109, note.) "The execution of Servetus, with circumstances of so much cruelty, and with no possible pretext but the error of his opinions, brought home to the minds of serious men the importance of considering whether a mere persuasion of the truth of our own doctrines can justify the infliction of capital punishment on those who dissent from them; and how far we can consistently reprobate the persecutions of the Church of Rome, while acting so closely after her example." (Ibid. p. 112.)

Let, too, the declaration of the illustrious Grotius have its due weight: "As to Servetus, I have not ventured to pronounce a decided opinion, because I am not thoroughly acquainted with the merits of his case; nor dare I give credence to Calvin, his mortal enemy, for I know with what injustice and virulence this same Calvin has treated Cassander, Baldwin and Castalio,—much better men than himself."

It would, we conceive, be a sad waste of time in us to track Dr. Killen through all the exaggerations, suppressions and inaccuracies which abound in his pamphlet. That Mr. Porter has gone through this distasteful labour, is well. Dr. Killen, we presume, is the representative and exponent of a certain amount of public opinion in the North of Ireland, which it is not prudent in one occupying Mr. Porter's responsible position to overlook. We thank him for the scholar-like minuteness with which he has gone through the subject, and the admirable temper he has throughout preserved. He has thoroughly vindicated every important statement contained in his Lectures at which Dr. Killen had cavilled, and exhibited the superficial and one-sided character of his opponent's information. With much dignity and true Christian feeling, Mr. Porter rebukes Dr. Killen for the total want displayed in his pamphlet "of humane feeling and Christian sympathy with a fellow-man, whom he cannot but acknowledge to have been wrongfully apprehended, imprisoned and put to a horrid death, for no other crime than that of avowing his conscientious convictions in matters of religious faith" (p. 4). Mr. Porter shews that the principal accusations made by Dr. Killen against the character of Servetus are without foundation; but at the same time argues, that, supposing all these charges to be sustained, Calvin's case is not at all mended.

"The crime and the disgrace of Calvin consist in having *long, perseveringly and unscrupulously* sought the blood of Servetus, *not on the ground of his licentious life, his weak or culpable concealment of his opinions, or his timidity*

in the awful presence of the heaped pile ready to reduce his body to ashes; nor for any other weak, sinful or unworthy conduct; but avowedly on the ground of his being a heretic and a blasphemer; that is to say, on the ground of differing from Calvin's judgment on points which the latter held to be fundamental to his system of doctrine. 'It is Calvin who is on his trial now; and it is no palliation of his direful and undeniable guilt to say that in some respects Servetus was not free from blame. It is a poor defence of Calvin to urge this plea,—it virtually admits that his conduct is incapable of a just defence; and I shall always regard the persons who put forward this apology, as speaking on my side of the question, and proving my words true, that Calvin's behaviour is without excuse.' (*Lectures*, p. 56.)

"But I go farther. I assert that if Servetus had been a man whose crimes and offences and polluted life warranted the strongest language that you have applied to him, this circumstance, instead of *whitewashing* the character of Calvin, *actually dies it of a deeper black*. For the fact is notorious that Calvin *never once* expressed the slightest idea of taking away the life of Servetus, or subjecting him to any annoyance, on account of his immoral or dissolute life! In all Calvin's writings about Servetus, it is the *heresy*, not the *immorality*, that is made the plea for putting him to death. Servetus might have been leading the most notoriously dissolute life; he might have been engaged in the gallantries which stained the life of Theodore Beza before he came to Geneva; he might have been perpetrating the unutterable abominations which Beza truly or falsely (I hope and believe *falsely*) ascribes to himself in his poems; he might have been, like him, polluting and corrupting the minds of the youth of Europe by publications 'equally elegant and licentious;' and *had he only been orthodox*, not a finger would Calvin have stirred against him! Nay, had he come to Geneva, bowing and cringing to the 'Great Reformer,'—ready to defend his *ipse dixit*, prepared to take up his controversies when they began to grow stale, to defend all his ferocious persecutions, and to blacken the characters of all who assailed his intolerance or his theology,—he would, beyond all reasonable doubt, have met with the *same friendly reception that was accorded to Beza*; even though, like Beza himself, he had come reeking from the abodes of profligacy, and bringing with him the companion of his sin and shame. He had not so spent his youth; he had issued no licentious publications; he had devoted much time to the elucidation of the scriptures, and efforts for the farther reformation of religion; but he refused to bow to the Dictator of Geneva, and therefore he was execrated in works addressed to all Europe, denounced to the Inquisition, apprehended in a city where he was an inoffensive wayfarer; and after a series of the most iniquitous proceedings that ever disgraced the name of public justice, was burnt to death by a slow fire. Make Servetus, then, as bad as your genius enables you to depict; you only make your Calvin the worse; for he could and would have overlooked his badness, but not his piety, integrity and truth." Pp. 18, 19.

Mr. Porter has added in an Appendix a very curious statement respecting Beza, which proves how tolerant Calvin could be of immorality in the case of one whose creed was "orthodox." The statement, scarcely fit for the public eye, is given in Latin.

Eternal Life, the Gift of God in Jesus Christ: a Sermon preached in the Northgate-end Chapel, Halifax, on Sunday, Jan. 8, 1854, on occasion of the Death of the Rev. W. Turner, Jun., M.A., during Twenty-five Years Minister of the Chapel. By Edward Higginson, of the Westgate Chapel, Wakefield. London—Whitfield.

MR. HIGGINSON'S discourse is eminently *Christian* in its tone and spirit, and yet gives utterance to some of the highest truths of philo-

sophy. The personal portion of the sermon contains a brief but very just and beautifully affectionate tribute to the memory of the wise and good man whose departure so many have united to lament. We select for extract a passage in which Mr. Higginson, after dwelling on the logical and philosophical character of Mr. Turner's mind, endeavours to estimate the value of his deliberate and entire acceptance of Christianity.

"The careful induction of facts was to him the only warranty for any theory on any subject. The accurate estimate of effects led him to the grave consideration of their causes. Now the deliberate acceptance by such a mind, so trained and habituated, of the supernatural history of Christianity, ought to exercise some influence against the lighter doubts of more superficial reasoners. All the admitted facts of the Christian history being duly weighed, he deliberately adopted, with Christ and his Apostles, the miraculous origin of some of those facts as the only sufficient theory to explain the rest. Looking through the general system of causes operating universally in Nature, and the agency of which is attested by all history, he found them insufficient to account for the specialty of certain effects in the Christian history; and therefore, as a philosopher, he admitted a special cause (not as suppressing, but as counterbalancing, or overbearing, or surpassing other causes) to account for special effects; while, rising yet higher, from instrumental to *final* causes, he saw the harmony of the Divine administration again reconciled in the *unity of the great design*, which is equally pursued in the natural and the supernatural works of the All-working One. To him Nature lost none of her sublime uniformity, when superhuman power joined with miraculous goodness in Jesus Christ, recalled the mind from Nature as secondary to God as supreme. Miracles so rare gave but a clearer voice to Creation's perpetual marvels."—Pp. 17, 18.

The Quarterly Journal of the American Unitarian Association. Nos. I. and II. Boston. 1854.

THE Unitarian Association of America, under the Presidentship of Dr. Lothrop, and with Dr. Miles as Secretary, is doing its important work with very commendable energy. This little publication, filled with short miscellaneous papers, is designed to inform the public each quarter of what the Society is doing, and to uphold the religious principles of Unitarian Christianity. Each No. contains, in addition to much miscellaneous matter, a brief report of the proceedings of the Executive Committee. One or two extracts will shew the character of these proceedings.

"The Secretary stated that he had received a visit at his office from Professor John Wheeler, of the Indiana Asbury University, who had explained the condition and wants of that institution. It is under the patronage of the Methodist denomination, comprises a preparatory and collegiate course of study, and contains at present three hundred and twenty-nine students. Its friends are now making efforts to increase its library, and they desired that, in the free inquiry which it was intended to encourage, access might be had to the standard publications of Unitarian writers. The Committee voted to present to the library of the above-named institution a box of books, containing copies of all the important doctrinal works of the writers of our denomination, and the Secretary was directed to select and transmit them."

Unitarians in this country have sometimes thought their Transatlantic brethren cold towards the memory of Dr. Priestley. They cannot be now reproached with this.

"The Committee listened to a letter from Rev. Thomas Weston, of North-

umberland, Pa. There is a small society of Unitarians there, and the town has some peculiar interest to us, as the scene of Dr. Priestley's last labours and the place of his grave. The Committee heard with pleasure of the perseverance and steadfastness of a small band of believers, and as an expression of their sympathy and good wishes, voted to appropriate for their aid the sum of 100 dollars."

A proposition relative to a memorial in honour of Michael Servetus, brought forward at the last autumnal Convention held at Worcester, is now under the consideration of a special committee, consisting of the President, Secretary, and Dr. E. B. Hall.

John Penry, the Pilgrim Martyr, 1559—1593. By John Waddington. Pp. 284. London—Cash. 1854.

JOHN PENRY was one of the most interesting of the English Non-conformist martyrs. This is the first attempt to compose a separate biography of him, and Mr. Waddington is entitled to respectful mention for the industry with which he has collected his materials, and the success of his biography of the Pilgrim Martyr. It has been customary with writers of the Heylin and Clarendon school to speak of Penry as one of the Marprelate writers; but Mr. Waddington has, we think, effectually disproved the accuracy of this practice. We are not disposed to estimate those publications as seriously impugning the characters of their writers. They were indeed often coarse and somewhat gross in their personalities; but it must be remembered that this was the general style of controversial writings in that age. The press was gagged, and men published censures of episcopal tyranny at the hazard of their liberty, and even their lives. Many of the bishops attacked were men whose unworthiness was sufficiently patent. If you deprive a man of his weapon and tie his hands, it is not to be wondered at that he will kick and bite, and it is simple folly to charge such a mode of warfare with the atrocity which, in another state of things, might characterize it.

The narrative of the execution of Penry, and the comments which follow, will shew how Mr. Waddington has executed his task.

"On the 25th of May, sentence of death was formally pronounced. Four days after Archbishop Whitgift attended the council chamber, with Sir John Puckering, the Lord Keeper, and Sir John Popham, the Lord Chief Justice, to sign the warrant. The primate affixed his name first—the instrument was sent immediately to the sheriff, who proceeded on the same day to erect the gallows at St. Thomas-a-Watering. While Penry was at dinner, the officers came to bid him make ready; for he must die that afternoon at four o'clock; an unusual, and, therefore, unexpected hour. He was led, at five, from the prison in the High-street, Borough, to the fatal spot. A small company of persons, attracted by seeing the workmen preparing the gibbet, had collected together. Penry would have spoken, but the sheriff insisted, that neither in protestation of his loyalty, nor in the avowal of his innocence, should he utter a word. His life was taken, and the people were dispersed. The place of his burial is unknown. But—

Though nameless, trampled and forgot,
His servant's humble ashes lie;
Yet God has marked and sealed the spot,
To call its inmate to the sky.

"It is scarcely needful to detain the reader with any remarks with respect to

the estimate of Penry's character. Why speak of his transparent sincerity—his noble fidelity—his quenchless zeal—his incorruptible integrity—his unflinching courage—his keen and tender sensibility, or of his meekness and gentleness in private intercourse? All this is known to those who have traced his course—so simple, and so luminous, and so direct.

"We have no heart, in the recollection of his sufferings, to point out his defects. These, also, are as apparent as his excellence. They are rendered, indeed, more distinctly visible by the very lustre of that excellence.

"In common with all martyrs and reformers, he had strong convictions, and, in the expression of them, he employed terms that are felt to be too startling and vehement in an age of compromise. Yet, like Wickliffe, Latimer and Luther, he had a reason for this moral severity, and the effect was beneficial. The work of the pioneer differs from that of the peaceful cultivator who follows in his track. Let us not, while we sit beneath the shade of the real tree of liberty, rooted by the storm of persecution, and watered by the blood of the martyrs, blame them that, in planting it, and in effecting a clearance for us, they were wanting in some of the graces of manner on which we pride ourselves. We may become effeminate in our love of refinement and lose the great inheritance entrusted to us."—Pp. 203—205.

Desultory and Systematic Reading: a Lecture. By the Right Hon. Sir James Stephen, K.C.B. London—Nisbet.

THIS is one of a series of lectures recently delivered in Exeter Hall, before the Young Men's Christian Association. It is, like everything that proceeds from its amiable and gifted author, instructive in its matter and kindly in its tone, in both respects presenting a singular contrast to the harangues of some of his coadjutors in the course, who have freely indulged the *genius loci* of Exeter Hall. It is an able protest against the craving for omniscience in literature, and a plea for making all our reading bear on some one deliberately chosen and thoroughly mastered subject. Sir James Stephen practically shews that a man may be anything but exclusive in his taste, and narrow in his track of thought and reading, though he has one master subject to which he devotes his chief study. In illustration of his theory, he selects his own favourite pursuit, History, and shews how literature in all its branches, and especially poetry, may be read with advantage by any one who wishes to comprehend the spirit as well as the letter of history. It is a hopeful sign of the times that the caterers for the "evangelical" public find it necessary to call in *artistes* like Stephen, Binney, A. P. Stanley, and J. C. Vaughan, to mingle their choicer viands with the everlasting "No-Popery" roast of Stowell, M'Neil, Cumming and Close. Light is breaking in upon the thick darkness of Exeter Hall!

Library of Biblical Literature.—No. I. The Story of Ancient Nineveh. No. II. Israel and the Pyramids. London—William Freeman.

THIS is a very cheap and popular work, now being issued in monthly parts, and which deserves the notice and support of the conductors of Bible-classes and Sunday-schools. We have read the No. on Israel and the Pyramids, and can pronounce it, while popular in its form, scholar-like in its substance. To this we can add the further and not unimportant praise, that it is discriminatively conservative in tone.

INTELLIGENCE.

OPENING AND DEDICATION OF THE CHURCH
OF THE DIVINE UNITY IN NEWCASTLE-
UPON-TYNE.

In our last volume (pp. 339—341), we gave a brief record of the proceedings in Newcastle-upon-Tyne, on April 20, 1853, on the occasion of laying the foundation-stone of a new Unitarian church. It is now our duty to record the proceedings—animating, sustained, and in the highest degree gratifying—on the occasion of opening and dedicating this House of Prayer. First, let us offer a remark on the energy and success which have in this undertaking marked all the proceedings of the congregation and their zealous and able minister. In little more than three years, all the obstacles resulting from discordant opinions of Trustees (although those discordances rendered it necessary to seek the sanction of a Court of Chancery for the removal of the chapel) have been happily overcome; the large funds required for the erection of a place of worship worthy of the renovated town and the position of the Unitarian body therein were raised; and in less than twelve months after the laying of the foundation-stone, a large, costly and beautiful church has been opened for public worship, and all the complicated arrangements of the ceremony—planned early in the year, and depending for their completion on many individuals now residing in different parts of the three kingdoms—were carried into happy effect, without a single disappointment or the slightest mishap. For 127 years, the English Presbyterians of Newcastle worshiped in the simple and commodious, but inelegant chapel in Hanover Square. A century and a quarter had made strange revolutions in the town, and the site which had been prized became inconvenient and scarcely tolerable.

The last religious services in the Hanover-Square chapel were celebrated on Sunday, April 9th, on the evening of which day Rev. George Harris delivered the last of a very interesting course of lectures on the history of Presbyterian and Unitarian Nonconformity in Newcastle. Notwithstanding the expectations and hopes, profoundly interesting, which had already gathered around their new temple, there were feelings of solemn and affec-

tionate regret when the hour arrived for closing the long-familiar place, within whose walls so much religious instruction and so many pious influences had been communicated. The thoughts of many worshipers turned to the venerable man, still living, who, for more than half the long term of years during which those walls had stood, had been the beloved pastor of a united flock. But whatever momentary feelings of affectionate regret might cling around the old chapel, all the worshipers must have looked with unmingled satisfaction on the beneficial change in both the site and plan and general appearance of their new place of meeting. Emerging from obscurity approaching to darkness, they have come forth into the open light of day, and have found a site not to be surpassed in the whole town for its convenience, airiness, and its suitableness for architectural effect. The old chapel was near the city walls, and rested under the shelter of the tower of the White Friars. The new church occupies a part of the site of the old wall, purchased from the Corporation, and rises proudly above the antique mural tower called the Weavers' Tower. In making the excavations for the church, a cannon-ball was dug up, which had probably lain undisturbed since the year 1643, when Newcastle was besieged by General Lesley and the Scottish army; and it is known, from a rare tract giving "A True Relation of the Proceedings of the Scottish Army," that the attack was made "at the entrance into the Shield-field," a district on this side of the town, and still known by the same name. The old chapel was close to a Scots Secession chapel—the new church is placed side by side with the Trinity Presbyterian Church—both edifices by the same architect, but differing greatly, yet not inappropriately,—the genius of Calvinism marking the one for its own by its sombre character and narrow windows, and the graceful form and heaven-aspiring turrets and large and light-loving windows of the other, making it a fit resort for the cheerful and happy worshipers of God, the Father in heaven.

The Church of the Divine Unity is erected in the style of architecture called decorative Gothic, or that which prevailed in England during the 14th century, the principal features of which

are fully exemplified in its bold yet richly-relieved outline. The site measures on the south side 88 feet, on the north 105 feet, on the west 43 feet, and on the east 77 feet, containing in all 626 square yards. The whole of this space, with the exception of the palisading on the west side, is taken up on the ground floor with the entrance lobby, 15 feet by 9 feet; the body of the church, 42 feet by 42 feet, containing 300 sittings; the boys' school, under the east gallery, 42 feet by 21 feet, containing accommodation for 250 boys; the girls' school, built on the exterior of the north side, 28 feet 6 in. by 21 feet, for 100 girls; and lastly, the offices and entrance to the different schools. These two schools, which have each separate entrances, communicate with each other by folding doors; and the boys' school having sliding shutters, immediately under the front of the east gallery, the whole can be thrown open to the body of the church, which is a most excellent arrangement. The basement story contains a library or committee-room for the use of the congregation, 32 feet 6 in. long, by 10 feet 6 in. wide. There are galleries all round the sides of the building, with sittings for upwards of 300 persons; they are supported upon wooden pillars, with a richly carved panelled front. At the end of the east gallery is an elegant organ, designed in unison with the rest of the building; and in front of the west gallery is placed a rich carved oratory, differing from the commonplace pulpit, in having the appearance of a gallery, with a centre projection supported upon corbels, and the whole backed with crimson velvet, which adds much to the relief and richness of the effect. The interior is covered by an open-timbered, high-pitched roof, decorated in party colours, the height of which from the ground floor is 58 feet, the side walls being 29 feet. The south elevation, fronting New Bridge Street, has on the ground floor five square-headed windows, of three lights each. Divided from these by a bold string mould, and immediately above, are five circular-headed windows, of two lights each, filled with ornamental flowing tracery and hood mouldings, terminating with carved heads. Between these windows are laid square projecting buttresses, finishing on a flush weathered base, and terminating at the top with ornamental pinnacles richly crocketed. At the extreme ends are octagonal buttresses, terminating in

like manner. This front is completed by a deeply-cut cornice, with a perforated parapet. The entrance to the church at the west end is a richly-moulded, circular-headed doorway. Above is a large window, 28 feet high, by 11 wide, of four lights, filled with tracery, to the right of which is a small window with tracery. On each side are massive buttresses, relieved by ornamental niches, terminating with floriated triangular heads. This elevation is completed by a high-pitched gable, surmounted by an elegant turreted gabellet. Every provision is made for warming and ventilating the building; all the seats are fitted up with cushions of crimson moreen; and every other attention has been paid to obtain a good and general effect as regards comfort and elegance. The west front is enclosed by a very handsome Gothic railing, executed in cast-iron, the gift of Mr. William Shields. The architect is Mr. Dobson, of Newcastle, whose extensive practice in modern architecture is well known; and although this building may be considered one of his minor works, it is nevertheless one of his most successful. Mr. Richard Cail was the builder.

There are one or two features in this church which deserve especial mention. On entering at the great door, the eye falls on a tombstone, of singular interest in connection with the history of the congregation. The ejected minister of All Saints, and the first pastor of the first Nonconformist church in Newcastle, was William Durant. He died seven years before the Revolution secured to Protestant Dissenters at least toleration, and being denied burial in consecrated ground, was interred in his own garden in Pilgrim Street. Some few years ago, a gravestone was dug up in a portion of this street called "the dead man's hole." It proved to be the gravestone of the persecuted William Durant, and having been presented by Mr. George Anderson to the Hanover-Square congregation, has ever since been carefully preserved by them, and is now placed in a conspicuous part of their new church. The stone bears this inscription: "PARENTIS VENERANDI GULIELMI DURANT A.M. ECCLESIE CHRISTI D.V. HAC IN URBE PASTORIS VIGILANTISSIMI OFFICII PIETATIS ERGO FUNERI SUBJACENTI SEPULCHRALE HOCCE MARMOR LU. MÆ. POSUIT JOHANNES DURANT F. *Joshua cap. ult. ver. 29, 30, 32, 33.* 1681."

Another very interesting feature is the large window at the west front. It is 28 feet high, by 11 wide, divided into four compartments of 18 feet each, the arch of the window, 10 feet high, being of floriated tracery, the highest portion an elaborated quatrefoil. Mr. Harris was desirous that the window should be filled with stained glass. Many families in the congregation had suffered the earthly loss of dear and beloved friends, and he thought they would join him in a memorial of reverence and affection, which would blend with their worship of the Father of all the families of earth, hallowed remembrances of the loved and mourned. He had judged correctly. He was joined promptly and effectively, and a subscription list, independently of the Building Fund, was immediately filled up. The design which he suggested has been most artistically and beautifully embodied in very admirable groupings and colourings. The stained glass manufactory of William Wailes, of Newcastle, has already obtained an English reputation, and the perfect execution of this memorial window will add to its celebrity. The design is altogether Christian in character and sentiment. The base of the four compartments between the mullions, contains the names of those commemorated, with their respective dates of birth and decease, interspersed with scroll-work. Above, stand nearly full-length figures of the four evangelists; underneath each, a passage from their respective Gospels. "Blessed are they that mourn, for they shall be comforted." "Be not affrighted; ye seek Jesus of Nazareth which was crucified; he is risen." "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." "In my Father's house are many mansions: I go to prepare a place for you, that where I am, there ye may be also." Similar scroll-work with that on the base, occupies the ground-work for other figures and symbolic representations in the higher portions of those compartments. The first is filled by a palm tree, with the climbing plants of Palestine, the lily, and tombs in the perspective; underneath, the passage, "The dead shall hear the voice of the Son of God, and they that hear shall live. All that are in the graves shall hear his voice, and shall come forth." In the second compartment stands the figure of Christian Faith, leaning on the cross, and holding in one hand a cup. In the third, that of Christian Hope, leaning on an anchor,

and looking on the open Bible at the words, Matthew v. 6—8. Beneath these two figures are the words, "Faith is the substance of things hoped for, the evidence of things not seen." "Looking to Jesus, the author and finisher of our faith." "The hope set before us, which hope we have as an anchor of the soul, sure and steadfast." The fourth compartment is occupied by the date palm tree, rock scenery, out of which bubbles up an ever-flowing spring, the margin of the water adorned by aqueous plants, the Nile lily prominent. Underneath these symbols are the words, "The water that I shall give him shall be in him a well of water springing up into everlasting life." These four compartments are crowned and canopied by shrines of richly-moulded work. Several elongated openings in the supervening tracery are filled with the fig and vine leaf; two larger openings by angel figures, on whose scroll-belts are the words—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." The quatrefoil forms the key-stone of the arch, and contains a representation of the Saviour raising the only son of a widow at the Gate of Nain. Large characters on the outer margin bear the words, "I am the Resurrection and the Life;" whilst underneath the figures may be read, "Weep not. Young man, I say unto thee, Arise!" The whole effect is most soothing and elevating; not only a happy and successful effort of Christian art, but depicting "the faith in Christ" as held by the worshipers within the house of God of which it is an ornament, and blending immortality with life, duty and aspiration.—Above the large window is a lancet light in the turret gabellet, also filled with stained glass, containing the cross, surmounted by a star.—On one side of the large window is a small one, in which the Saviour is represented as the Good Shepherd, bearing a lamb in his arms. Above are the letters I. H. S., and beneath an angel figure, having on outspread scroll—"The righteous shall shine forth as the sun in the kingdom of their Father."—At the opposite end of the church, high above the organ and the two windows of the east gable, is a trefoil window of richest hues, the centre containing large monogram, I. H. S. The two last-named windows are gifts of individual members of the

church, and add greatly to its solemnity and beauty.

Before we pass from the description of the building, we must mention the great beauty of the sculptured heads and faces on the pinnacles and hood mouldings. The plaster work, executed by Mr. Montgomery, of Newcastle, appears also deserving of praise.

The opening day, Thursday, April 13, was a day of extreme beauty, and long before the time fixed for the commencement of the dedication service, friends from various parts began to arrive. The following cities, towns and districts, had their representatives at this gathering of Christian fellowship: Amble, Alnwick, Edinburgh, Greenock, Blaydon, North Shields, South Shields, Tynemouth, St. Peter's Quay, Chirton, Walker, Howdon, Eighton Banks, Sunderland, Durham, Darlington, Middlesbrough, Stockton-on-Tees, Malton, York, Birmingham, Bristol, London, Manchester, Park Lane, Lancashire, East Retford, Hartlepool. The ministers present were Rev. George Harris, Rev. Dr. Montgomery, Rev. Edward Tagart, Rev. John Gordon, Rev. Hugh Hutton, Rev. John Naylor, Rev. H. V. Palmer, Rev. T. J. Read, Rev. J. Stephens, Rev. R. Spears, and Rev. R. B. Aspland. The opening anthem,

“Holy, Holy, Holy,
Lord God Almighty,”

was very finely sung, the music having been specially composed for the occasion by Mr. Harrison; and Dr. Ions, the organist of St. Nicholas church, presided at the organ. The devotional services were conducted with impressive fervour by Rev. George Harris. Notwithstanding the great height of the interior, the sound both of the minister's voice and of the music of the choir came to every ear distinct and sweet, without the slightest echo; and every one who occupied the pulpit praised the capabilities of the place for the human voice. The sermon was preached by Rev. Dr. Montgomery, and was a very eloquent review of the various systems and sects that compose the religious and the unbelieving world. With extraordinary power, Dr. Montgomery described the characteristics of the different Protestant sects in and out of the Church, including Evangelical and High-church, Calvinist and Arminian, Methodist and Congregationalist, Anti-sectarian and Mystic, and the several shades of infidelity, from Anti-supernaturalism to absolute

Atheism. If the follies and absurdities of orthodox systems, and the mental obscurity and want of moral courage of others not orthodox, were not spared, neither were the shortcomings, the worldliness and the want of a righteous zeal, in Unitarian churches. It was an earnest and faithful discourse, and when we add that it occupied in the delivery two hours and a quarter, and that it was to the last sentence listened to with deep attention by a very large audience, our readers will feel assured that it possessed all the eloquence habitual to the preacher. The closing portion of the discourse contained an impressive dedication of the place to pure Christian worship, to religious truth, and to charity. The morning closed with the Hallelujah Chorus.

In the evening, the congregation and their friends, to the number of 700 and upwards, met in the Assembly-rooms, Westgate Street, to celebrate by a social gathering the auspicious event of the day. It was, we believe, the first occasion in the town of Newcastle on which this fine room had been obtained for a similar purpose. The appearance of the room was striking and beautiful. The proceedings were listened to with profound attention, and except those compelled to leave to save departing trains, all remained, notwithstanding the crowded state of the room, till the close of the proceedings. One venerable lady was present who had been a member of the congregation when Rev. William Turner entered on his pastoral labours at Hanover-Square chapel in 1782. She had also been present at the dedication service of the new church. The gallery was occupied by a band of musicians, whose music formed a pleasant interlude between the speeches. The chair was occupied by Rev. Geo. Harris, in his own efficient and striking manner, of which a report cannot give an adequate idea, but which those who have witnessed it can scarcely forget. A short prayer preceded the social meal, and a thanksgiving hymn, in which all the company seemed to join, followed.

The CHAIRMAN opened the proceedings of the evening by the following address:—The long looked-for day, the hard struggled-for day—the day of many hopes and prayers, has at length dawned upon us, and we have been permitted and privileged through the mercy of our God to go up to the house of prayer in company, to offer up our thanksgivings for common mercies, and to rejoice together in our spiritual li-

berty and in the gladdening, holy and consolatory truths with which our minds and our hearts have been blessed. I heartily congratulate you, my friends, that this day has come; I always told you it would come (applause); for I ever held the truth of that axiom of the Frenchman, that for a nation to be free it is sufficient that she wills it; and a congregation determined to be successful, working with heart and soul, will be successful (applause). I rejoice that I am supported upon this occasion by some of those whose lives have been devoted to the promotion of Christian truth, freedom and righteousness, who have done battle valiantly in their respective districts for God and his truth, for the education of humanity, for the defence of human rights, for the liberty of the soul, for its emancipation from the slavehood of human creeds and the tyranny of domineering and anathematizing churches. I am glad especially on this occasion that we have their presence, because I know that it will gratify every individual among you to listen again to the voices which have aforetime gladdened your hearts and imparted instruction to your minds, and because also it is a practical proof of the deep-felt sympathy which exists in various portions of the United Kingdom in behalf of the noble struggle you have made for the maintenance of the rights of Protestant Dissenters, and of that liberty wherewith Christ our Master hath made us free. I am glad also on another account, because I shall have little to do save the great pleasure and satisfaction of introducing friends to your notice during the evening, and to enjoy with you that flow of soul, those gladdening and glorious statements of truths which are dear to our hearts, and on whose dissemination, we believe, are dependent the freedom, the happiness, and the salvation of mankind (applause). We have met, my friends, to rejoice together that our church has been opened; we shall all heartily and sincerely pray for our Jerusalem, that peace may be in its midst, and that prosperity and happiness may be in the dwellings of the worshippers in the House of our God. I am glad to say (and it is in every respect most gratifying) that during the erection of this House of Prayer not an accident occurred to a single workman (applause); more than that—that not one word of strife was heard among any of those engaged in its erection, from the day when the earth was bro-

ken to the day on which we have entered on worship within its walls. I think that is a presage of our future harmony, peace, prosperity and enjoyment; I give you then, with all my heart, as the first sentiment—"The Church of the Divine Unity, founded upon the Rock of Ages; may its stability be as lasting as the truth which it enshrines!"

The CHAIRMAN then said that the work which they had so happily brought to a consummation that day had been aided by the generosity and the hearty good wishes of many kind friends in various parts of the United Kingdom and the world. Most liberal had been their contributions to the Building fund. Some of these distant friends were now present, enjoying the beautiful scene before him, and partaking of the pleasures of their various Dedication services. Others, whom they would joyfully have welcomed on this happy occasion, were from various causes necessarily absent. Foremost amongst these he must name one dear to the heart of every member of the Hanover-Square chapel, their venerated friend, the Rev. WILLIAM TURNER. His great age (93) alone prevented him from accepting their invitation to assist in the Dedication of the Church of the Divine Unity. Though absent in body, he was present in spirit, and had expressed his sympathy with them in a letter (written in a firm and beautiful manuscript) which he had received from him within a few hours.

131, Loyd Street, Green Heys,
Manchester, April 12, 1854.

My dearly-respected Friends,—Having been engaged as your Minister during the long period of sixty years, during which I experienced many proofs of respectful attention, I trust that it will not be doubted that, at the age of nearly ninety-three years, I dare not *pledge myself personally* to undertake to conclude the service on the opening of your new place of worship. Yet let me assure you that I shall most cordially join with you in fervent prayer to Almighty God, the Father of our Lord Jesus, and our Father who is in Heaven, for his blessing on every one of you individually, and for the success of your excellent Minister in his faithful services to promote your usefulness in this world, and your happiness both in this world and in the world to come for ever and ever, through Jesus Christ our Lord. Amen.

WILLIAM TURNER.

The CHAIRMAN then proceeded to state that among the contributors was

their revered friend, Dr. Montgomery, who was the bearer of a donation from the Rev. Dr. Hincks, of Belfast, the grandfather of the young minister who would address them on Sunday week. Friends in Ireland and Scotland had contributed liberally; some of their number who had emigrated to Australia, having placed their names on the subscription list before they went, had like honest men fulfilled their pledge; from Carthagea they had received a contribution; and in America their friends had not forgotten them; he might especially instance the Rev. Dr. Gannett, of Boston, the successor of Channing. He concluded by giving as a sentiment, "The Rev. W. Turner, the Rev. Dr. Hincks, of Belfast, the Rev. Dr. Gannett, of Boston, and the numerous other Contributors to our Building Fund, in Ireland, America, West Indies, Australia, Scotland and England,—heartfelt thanks for their Christian sympathy and generous aid in our efforts to maintain the Right and spread the True."

The CHAIRMAN next said, in that powerful and stirring Christian discourse to which they had that morning listened from the eloquent lips of the friend beside him, happy reference had been made to their Nonconformist fathers, whose priceless services to and sacrifices for truth and freedom could never be forgotten. Newcastle had had many righteous confessors. In 1663, a certain Bishop of Durham wrote a letter to the Mayor of Newcastle, telling him to look sharply after "those *caterpillars*" who were eating into the vitals of churchism and drawing away souls to eternal perdition. The Bishop especially named four "ringleaders," William Durant, Henry Leaver, Richard Gilpin, and John Pringle, all preachers to the congregation of which they were descendants and successors (applause). They could never feel sufficiently grateful to those Nonconformists who, according to the testimony of the Tory historian Hume, kept alive the spark of liberty when otherwise it would have been trodden out. He gave them, "Our noble and sainted Fathers, the old Nonconformists to error, superstition and priestcraft; may their sons emulate their firmness of principle, and be characterized by equal fidelity to Christian truth, Scriptural simplicity and freedom! The Memory of William Durant, Henry Leaver, Richard Gilpin, and John Pringle; the cause to which they sacrificed worldly emolument and

sacerdotal power, Civil and Religious Liberty all the world over." In giving this sentiment, Mr. Harris expressed grateful recollections of the services rendered by the late Rev. Robert Aspland to this holy cause, and coupled the name of his son with the sentiment, welcoming him as an hereditary freeman, as well as one by conviction and practice.

Rev. R. B. ASPLAND said he was grateful for the opportunity which their invitation had afforded him of visiting Newcastle, and joining in the very interesting services of the dedication of their church. It was his first visit to their town, but he had long had some little acquaintance with their local history and their Nonconformist worthies, whose memory was entitled to every honour. He had heard with satisfaction that their pastor had devoted the last evening discourses in the place of worship which they had just quitted, to the lives and characters of their Nonconformist forefathers. Few places were richer in such memories than their town. They doubtless had heard from their pastor of the labours of John Knox, who, after his rescue from a prison by the interposition of Edward VI., for three years filled the pulpit of St. Nicholas, and whose fervid denunciations of Popery excited the angry remembrance of the then chief magistrate of the town. Another name connected with the religious history of the town, was Udall the Martyr, whose last year of pastoral duty was exercised in Newcastle, whence he was carried by ecclesiastical officers to London, and indicted for treason, because in a book he had argued against the enormous power of the Bishops (and that was a time when Bishops sometimes had dungeons for refractory Nonconformists as an appendage to their palaces). Upon this false and scandalous charge he was convicted, and died in prison. It was his distinction to be lamented by a monarch, James I., who, on ascending the throne, inquired for him, and hearing of his recent death, pronounced him "the learnedest man in all Europe." Another name connected with Newcastle was John Oxenbridge, a ripe scholar and a man of catholic charity rare in that age. He was connected by marriage with some of the founders of Protestant Nonconformity in Newcastle. He was the intimate associate of Andrew Marvel, a literary friend of Milton, and the tutor at Magdalen Hall of John Biddle, the Father of English

Unitarianism. He was one of the 2000 Bartholomew Confessors, being ejected from Eton College. The sentiment made mention of their honoured founder, William Durant, whose tombstone, so wonderfully recovered from oblivion, formed so striking an object at the entrance of their church. William Durant, like many other Christian worthies, learnt some of his virtues in the school of persecution. There is in existence amongst the State papers of the Protectorate, a letter addressed by him and the other clergy of Newcastle to Oliver Cromwell in 1651. In it complaint is made of one Captain Everard, who, by beat of drum and by insidious persuasion, induced the garrison and the townspeople to listen to the insidious delusions of Arminianism and Socinianism, "that cursed doctrine (as the letter states) that so much pulls down God and sets up man, and then came in upon them as a flood." Of Cromwell's reply to this letter, nothing is known; but it was interesting to read another letter, of several years' later date, from some of the same Newcastle clergy, and William Durant amongst them, in which Cromwell is thanked for his letter to the Mayor, and for his "inculcated exhortations to love the whole flock of Christ, though not walking in the same order of the gospel;" and the writers profess their determination to keep the unity of the spirit in the bond of peace. In this same letter there is a touching allusion to the Pilgrim Fathers of America, "who had fled into a roaring wilderness to enjoy the tabernacle of God." Besides this Captain Everard, there was another heretical Captain, who was for a time Governor of Newcastle, and of whom Edwards, in his *Gangræna*, records with much wrath, that he taught the abominable doctrine that Christ came not to reconcile God to man, but to reconcile man to God. After dwelling on other matters illustrative of the growth of freedom and pure Christianity, Mr. Aspland alluded to the writings and character of Benjamin Bennett, the honoured man for whom their forefathers erected the chapel in Hanover Square. It was a melancholy providence which deprived the flock of this able and zealous pastor, just about the time, in 1726, when the new chapel was about to be opened. Cordially did he congratulate the members of the Church of the Divine Unity on the happy contrast which their circumstances presented. Nothing could be more joyous

and hopeful than all the incidents of their opening day; and it was his earnest prayer to God that the physical and intellectual vigour of which their honoured pastor gave so many proofs, might be continued to him for many, many years to come, to the advantage of his people, and the promotion of Christian truth and religious liberty.

The CHAIRMAN next proposed the following sentiment: "Our honoured and steadfast friend, the advocate of the soul's freedom, the vindicator of Christian liberty, the maintainer of religious independence, the intrepid asserter of despised and unpopular truth, the champion of education, the friend of man, the noble, eloquent and Christian preacher of this memorable day; our most cordial thanks for his services; our high appreciation of his labours on behalf of our church; our earnest prayers that the choicest blessings of the God of Love may increasingly be shed on him and his, now and for ever, the Rev. Dr. Montgomery."

Dr. MONTGOMERY replied in a short address, in which (amidst many expressions of non-acquiescence) he declared that this visit to England must close his public services on this side of the Irish channel. He declared that the pleasure of seeing their noble church, and attending such a meeting as that now assembled before him, amply repaid him for the fatigues of his voyage and journey from Belfast. He had never seen so numerous a gathering of the kind, and it was most gratifying to him to find the Unitarians of Newcastle occupying so proud a position, and supported by the respect and countenance of so many friends gathered from far and near.

After a short interval, during which fruit and other refreshments were handed round, the Vice-Chairman, Mr. Greenhow, attended by two other members of the congregation, advanced towards the chair, bearing a silver salver and a purse of gold, which, on behalf of the members of the congregation, he presented to Mr. Harris in an address abounding with expressions of affectionate regard and gratitude. To his zeal and energy, which no difficulties could stop, they owed it that their church had been erected, and opened that day under such peculiarly happy circumstances. The salver contained the following inscription:

"On this Salver was presented a Purse containing One Hundred Guineas, a grateful Congregational Offering to the Rev.

GEORGE HARRIS, last Minister of Hanover-Square Chapel, at the opening of the Church of the Divine Unity, of which he was one of the principal Promoters and Founders; Newcastle-upon-Tyne, 13th April, 1854."

Mr. Harris was deeply affected by this unexpected token of the love of his flock, and told them in broken accents that deeds, not words, must be his acknowledgment of their kindness. When the excitement occasioned by this pleasing incident had subsided, and after the performance of some music, the Chairman proposed as a sentiment, "Our earnest and true-hearted friend, the friend of Christian truth, freedom and righteousness, the indefatigable Honorary Secretary of the British and Foreign Unitarian Association—Welcome to the Rev. Edward Tagart, of London: Unitarian Christianity the spring of enlightened piety, of practical benevolence, of moral and spiritual excellence."

Rev. EDWARD TAGART acknowledged the sentiment in a brief address, singularly happy and appropriate.

A tribute was next paid to the merits of Mr. Dobson, the architect, and Mr. Cail, the builder, which was suitably acknowledged.

The CHAIRMAN proposed as the next sentiment, "The progress of Christian truth, of real religious freedom, of honest, manly avowal of inward conviction, the religion of love, of moral power, of a sound mind; free course to the glorious Gospel of the Grace of God throughout Scotland; may the Divine blessing inaugurate the ministry and accompany the labours of our highly valued friend and brother, the Rev. John Gordon, of Edinburgh."

In replying, Rev. JOHN GORDON spoke in nearly the following words:

I cannot but refer, as others before me have referred, to the very gratifying circumstances under which we are now assembled; and congratulate you, Sir, and the members of your congregation, upon all that has happened this day. It has been an extraordinary day. We met this morning in an extraordinary building, the most beautiful, I think, of the modern adaptations of Gothic architecture to purposes of Protestant worship. We heard an extraordinary sermon—extraordinary for its goodness and extraordinary for its length; and we are now conducting an extraordinary meeting, certainly the most numerous and enthusiastic meeting that any of us has had experience of on a similar occasion.

What we now see and feel should surely be taken as an indication of good: and we can afford to look with hope even upon the disadvantageous circumstances in which our common Unitarianism is placed. We are indeed exposed to many disadvantages, and have peculiar difficulties, both from within and without, to contend with.

From *without* we have to withstand the unreasoning bigotry of the orthodox world; bigotry which, in some of its forms, scarcely condescends to treat us as men; so that, as Dr. Montgomery told us this morning, it is necessary that we should cultivate acquaintance with our opponents, in order that they may see we have the same human lineaments as themselves. I am sometimes reminded, in this connection, of a story I have read, to the effect that when one of the Reformers was engaged in a public disputation with a Catholic priest, a poor man was observed to press through the crowd, expressing at the same time a great anxiety to see the disputants. When he got close to them, he said, looking upon the Protestant champion, "Now I know that what they told me are lies." "What did they tell you?" said some one. "Why," he replied, "they said he had a cloven foot."

I rejoice to believe, Sir, that this bigotry is dying away. I have had proof, lately, in Coventry, that its character is softened and still softening towards persons of my faith; and you, in the union of different parties, have proof of the same thing here.

An excellent observation was made, the other day, in a meeting of my late Coventry congregation, at which an Independent minister was present and spoke. He said he thought that difference of opinion, under certain circumstances, contributed to strengthen the union between man and man, because as such union should depend mainly upon accordance of affectionate and respectful feeling, the exercise of that feeling was likely to be the purer where it had a difference of opinion to overcome. Let it be our endeavour to work toward that blessed consummation, which will take place when the sympathies of the human heart, rather than the agreements of the intellect, shall unite Christians together.

The great difficulty from *within* with which we have to contend, arises from that deficiency of the religious as distinguished from the moral element, by which our societies have been characterized. This it is which has prevented that intimate and constant union among

ourselves which is necessary to the influence we are capable of exerting. I rejoice to believe that this evil, too, is in the course of remedy; and I am persuaded that in the proceedings of this celebration we have evidence of that remedy. I do not believe, as has been intimated, that since the passing of the Dissenters' Chapels Bill, our churches have sunk into a sleep deeper than before. I believe the contrary. I think this very complaint of our evils, in which we so plentifully indulge, is a sign not only of better things to come, but of better things as existing now.

The longer I live, and the more I reflect upon the matter, the more I am convinced that as Christianity must be the great instrumentality for the regeneration and blessing of mankind, so our peculiar views of Christianity can alone be relied upon for doing this work.

Since I first made profession of Unitarian opinion, my general sympathy for other forms of religious opinion, and my belief in the truth of this particular form, have both gradually increased. I desire no greater assurance of being in what is for me the right way, than that which this double growth affords. It was not formerly so. The theology of my earlier life was, at once, narrower in its application to others, and weaker in its application to myself. I love my own views more, and I love the views of others more, than I did then. My religious investigations under orthodox influences were a series of attempts at reconciliation. Since those influences have been withdrawn, these investigations have risen to the purer character of a simple application of what needs no reconciliation. I cannot speak in too ardent terms of the thankfulness I feel that I was ever brought to see the gospel in that representation of sublime simplicity by which it now vindicates its divinity to my mind. I open the Book in which the history of the faith is contained, and I find that, without any foreign hypothesis, and without any scholastic interpretation, it naturally, and of itself, unforced, and with that kind of ease with which fact answers to true science, expresses what, as a Unitarian, I believe. I look around me upon nature and life, and I find that this Unitarian belief, which is so plainly contained in the New Testament, is but the religious side of that truth which God, in his creation and providence, has opened to the world. It presents no conflict nor inconsistency with any human principle or interest with which humanity is legitimately con-

cerned, but unites the two departments of secular employment and spiritual aspiration, so that they not only give to each other mutual countenance, but together form one circle of thought and effort with which every kind of knowledge equally harmonizes.

To this faith of ours we must add activity and zeal, in order to make it effective to the ends to which it properly relates; and manifest the sincerity and power in which we hold it, by the fidelity with which we act up to its demands.

Mr. Gordon then referred to the special advantages Unitarians possess in any contest to which they may be called with the scepticism of the age; contending that the conduct of sceptics proved that they felt themselves unable successfully to oppose Christianity, except in its orthodox form; and that there was a moral accordance between the conclusions of Unitarianism and the philosophy cultivated under sceptical influences, which we might profitably avail ourselves of. He concluded by alluding to the motives and principles which had induced him to remove from Coventry to Edinburgh, and declared that he believed he should be supported by a sense of their purity, though he might fail in the accomplishment of the purposes he had in view.

The Rev. HUGH HUTTON followed in a short speech, in obedience to a call from the Chair.

The following resolution was also on the Chairman's paper, and well deserves this record:—"That the Building and Chapel Committee feel it their bounden duty gratefully to acknowledge their high appreciation of the admirable manner in which Messrs. Sharpe, Field and Jackson have conducted to a successful issue the Petition entrusted to their care; the result, so essential to the welfare and prosperity of the congregation, being mainly attributable to the knowledge, judgment and earnestness displayed by them throughout the proceedings. They express their warmest thanks that the expenses necessarily attendant on this assertion of Dissenting right, have, through their generous devotedness to the interests of their clients, been confined to so comparatively small an amount,—a generosity enhanced and crowned by the very handsome donation the firm have, in addition to the restricted charges, contributed in aid of the efforts of the congregation."

This resolution, warmly and unanimously adopted by the Committee, April 5, is but an echo of the feeling of the congregation. All had hoped the pre-

sence of E. W. Field, Esq., at the opening; and had engagements permitted, their wishes had been gratified. He would then have seen and felt the appreciation in which his untiring labours and those of his partners are held by the people they have so largely benefited.

After a vote of thanks to the Chairman, and a hymn and prayer, the meeting separated, with many expressions of satisfaction and gratitude.

On the following morning, being Good Friday, a large congregation again assembled in the Church of the Divine Unity. The devotional services were conducted by the Rev. R. B. Aspland, and a very interesting and impressive sermon was preached by the Rev. Edward Tagart, of London.

The preacher took for his text John viii. 40, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God;" and said that the words contained a description by the Saviour himself of the grounds of the hostility manifested against him by the Jews, and which led to the sufferings and death this day commemorated. It points to the nature and object of the mission of Christ—the *truth*, which he died to seal; and the source of that truth—*God*, of whom he heard it.—Considering the Saviour in the light in which he has here represented himself, as a man about to die for the truth which he had heard of God, we feel that we lose none of the most sacred influences of the Christian faith; that, on the contrary, we secure them in their fullest perfection and power. He proposed to enlarge on the unspeakable moral value of receiving Christ in the light in which he has represented himself; to shew that his example and character are more intelligible, influential and affecting, as a guide to our own duties, of our filial relation to God, and fraternal relation to man, when we regard him as the man Christ Jesus, than as a compound being at once God and man, or a super-human spirit, according to the Trinitarian and Arian suppositions. Every speculation and thought which tends to remove the Saviour far away from ourselves in nature, office and work, renders his example less applicable, less instructive to ourselves, than it otherwise would be. Every idea which surrounds his nature and office with cloud and mystery, casts a proportionate shade of difficulty and doubt over the meaning of his words, the significancy of his acts. An example is set before

us for the purpose of imitation, of which man is sometimes said to be the creature. But we can only imitate that which is imitable. The situation and powers of individuals must agree to make the principles, the affections, the habits and actions of the one a guide for the other. Each act of life has its own rules, and pursues its end by specific means. Accordingly, we can only imitate Christ in those respects in which he exhibited the dispositions, felt the motives, and pursued the ends which we also may exhibit, feel and pursue. Agreeable to this, is the constant representation of Scripture, particularly of the writer to the Hebrews. "For both he that sanctifieth and they that are sanctified are *all of one*; for which cause he is not ashamed to call them brethren." "It behoved him in all things to be like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people." It is remarkable that the Scriptures in every affecting incident of Christ's life, in his deepest humiliation on earth, in his highest functions in heaven, perpetually bring his humanity into view, and dwell upon it as a main element of his office and character, as if to make provision against the tendency of man to deify the agents of God, and forget the Creator in the creature. Yet it is evident we see in Christ no mere or ordinary man, as the Unitarian is sometimes mistakenly supposed to assert,—a man not distinguished from common mortals by peculiar endowments, by divine selection. On the contrary, he bore, we contend, a special mission, for which he enjoyed special qualifications and credentials. He was proved to be emphatically "the Son of God with power by his resurrection from the dead." The work of his Messiahship, involving the exercise of extraordinary powers, issued in results of unique and unparalleled character.—Still, as subjects of his kingdom, members of his church, it is into the spirit and design of his mission that we are called upon to enter. And there is one respect in which our divine Lord, in the exercise of his highest powers, is pre-eminently our example. He considered them in the nature of a divine trust. He used them with diffidence, modesty and submission. When working works which, however mighty to the frail child of earth, could have been nothing to the fabrication of the universe, he never failed to give his

Heavenly Father all the glory; he confidently says, "Of mine ownself I can do nothing; the Father that is in me, he doeth the works." The history of Christ is a constant testimony to the sole and sovereign Deity of God the Father. For where is, what is the Being, to whom God himself shall look for aid?—It is on the principle of Christ's humanity that we are able to throw ourselves into his situation and feelings, and drink in the essence of his spirit. We can sympathize in his anxiety to be worthy of his great trust; in his strong affection for his brethren and disciples around him; in his indignation at the spirit of hypocrisy, selfishness, worldliness, wherever he perceived it; in his awe, and agony, and self-distrust at the approach of his great trial, as if strong faith alone bore him on through the shame and burning sorrows of the cross; in his joy when he perceived gleams of intelligence in his disciples, and the prospect of evil flying before the gospel of truth. "I thank thee, O Father, Lord of heaven and earth, that thus it hath seemed good in thy sight." We feel, exultingly feel, that such piety, purity, meekness, fortitude, compassion and benevolence, exalt and redeem our nature. We understand the virtues manifested in a human form and emanating from a human bosom; and this simple gospel picture of Christ preserves to us in all its force the obligation to put on Christ, and to aim at similar purity and perfection of temper, spirit and life. Is the power of Christ's character thus recognized by those who are fond of dwelling upon him as more than man, as even God? Do they not rather find an excuse for human sins and infirmities in the belief of Christ's deity? His sacrifice being infinite, do they not represent the expiation as complete? No addition of sin increases the evil or lessens the good. It sweeps into the same category, the same foul abyss, a Howard and the prisoners whom he would release, a Washington and Franklin with the oppressors and tyrants, a Priestley and the people who burnt his house and drove him from his home, the disciple whom Jesus loved and the Judas who betrayed him with a kiss.—But there is one topic in connection with which the doctrine of the humanity of Christ is most specially valuable,—it is that which arises out of his resurrection, the hope of human immortality beyond the grave. "As by a man

came death, by a man came also the resurrection of the dead." "As in Adam all die, so in Christ shall all be made alive." "Christ the first fruits; afterwards they that are Christ's at his coming." Beware how, by the admixture of foreign speculations, you destroy a parallel, you weaken an analogy, which is the foundation of the apostle's argument and doctrine; you shake the corner-stone of Christian faith and hope; you darken the life and immortality brought to light in the gospel.—But Christianity is not to be tossed and torn with controversies and fictions. The image of the Saviour rising from the sacred page, rebukes the unworthy struggles and passions of his disciples. "Then," he tells us, "are ye my disciples, if ye have love one towards another."

A remarkably interesting service followed. Mr. Harris administered the Lord's Supper to about 200 communicants. The simple beauty and devotional earnestness of both the address and the prayers made an impression on all that were present. On this occasion a new Silver Communion Service was brought for the first time into use. It is very elaborate, and was greatly admired. It consists of a flagon richly chased and embossed with grape leaves and clusters, with vine handles. It bears the inscription round its form, "I am the Vine, ye are the branches." Underneath, in the front, I. H. S., surrounded by rays of light. One cup is chased with an anchor, on which is suspended a broken fetter, surrounded by a wreath of palm; on the rim, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The other cup is chased with a cross surmounted by a star, with wreath of amaranth encircling. The words inscribed on its margin, "Father, into thy hands I commend my spirit." The two plates are chased round the rim with wreaths of wheat. On one, "I am the Bread of Life; he that cometh to me shall never hunger." On the other, "I am the Bread of Life; he that eateth of this bread shall live for ever." On the base of the various pieces, "The Church of the Divine Unity, Newcastle-upon-Tyne. George Harris, Pastor. April 14, 1854."

The communion service, communion cloths, pulpit cushion, pulpit chair, are all gifts to the church and minister by various friends. The ladies of the congregation have fitted up the entire pews with cushions of crimson moreen, and also provided carpeting for the commu-

nion platform, pulpit stairs, pulpit and vestry, by separate subscription among themselves, including in their arrangements a pulpit gown for the minister.

In the evening of Good Friday, another large congregation assembled in the church. The devotional services having been conducted by Rev. Hugh Hutton, a sermon was preached by Rev. John Gordon on the relations between Science and Theology. It has seldom been our lot to listen to a more just and well-reasoned and in every word instructive discourse. It is about to be published, at the request of a Society in Birmingham before whom it was recently delivered, or we should endeavour to present an outline of its argument, and to describe the mode in which it shewed how certain is the downfall of those doctrines of the popular faith which are in palpable opposition and contradiction to the known truths of Science. The spirit of the whole discourse was to suggest reasons for contentment and satisfaction with the simple and scriptural faith of Unitarianism, the leading principles of which are in perfect harmony with the deductions of Science.

On Sunday morning, April 16, the Dedication services were renewed, and for the first time the portion of the church which is situated under the organ gallery was filled by the children of the Sunday-school, and the entire church presented a very animating appearance. The devotional services were conducted by Rev. Dr. Montgomery, and Rev. R. Brook Aspland preached a sermon appropriate to the day (Easter Sunday), making, however, his principal topic the moral and spiritual influence of Jesus Christ.

In the afternoon, a very good congregation assembled: the devotional service was conducted by Rev. R. B. Aspland, and Rev. Edward Tagart preached a sermon, containing many observations which were both original and just, on Sin.

In the evening of Easter Sunday, the church in its every portion was crowded, the schools, and some sitting on the steps in the aisles. Mr. Tagart introduced the worship, and Dr. Montgomery preached from Ps. xcvi. 1, and Heb. xii. 6. The Sovereignty of God, as wise as merciful, was truly and beautifully portrayed. No antagonist power could there be in the universe, battling Omnipotence, overreaching Omniscience, and defeating Divine Love. Sin was an evil; but even its iniquity would be overruled for good. The sinner would arise from his degradation, and go to his Father's house.

Christ will triumph over every enemy to the well-being of man. Pardon will follow penitence; contrition lead to goodness; goodness to salvation. All shall finally be the children of God in purity and bliss, and the Father everlasting be Himself all in all.

The opening services were continued on Sunday, April 23. The audiences were large, more especially in the evening. In the morning, the devotional services were offered by the Rev. Thomas Hincks, of Sheffield, and the sermon preached by the Rev. Samuel Bache, of Birmingham, from Mark ix. 5, on the objects and purposes, the spirit and benefits of public Christian worship, with the hindrances to the enjoyment of its blessings. In the afternoon, Mr. Bache introduced the worship, and Mr. Hincks preached from 1 Peter ii. 4, 5, and 1 Corinth. xii. 12, on the culture of the affections as well as the judgment in religion; the union of reasoning and love; the building up of Christian character by devotedness to some work of usefulness in connection with church-membership. In the evening, the whole service was taken by Mr. Bache. Preaching from 1 Corinth. viii. 6, the moral and spiritual importance of the views entertained by Unitarian Christians of God and Christ were developed, and their superior practical utility clearly shewn.

The entire harmony of the whole opening services was most striking and beautiful. Without previous concert, each preacher had selected such portion of the majestic theme of religious truth as brought out perfectly its power and loveliness, whilst all blended in congenial radiance to illuminate, cheer, soothe, warm, elevate and sanctify mind and heart, purpose and effort. The impression occasioned by the services was evidently great; they cannot but be productive of manifold good fruits. The collection at the various services was announced by Mr. Harris, at the close of the last evening, to amount to £302. 4s.

Thus ended the services on this remarkable occasion. They have, we are informed, made a very deep impression, not only on the members of the congregation, but on many strangers from other religious societies. Unitarian doctrine has been faithfully unfolded; in various ways, its vast superiority over the popular orthodoxy has been manifested; and the moral and spiritual influences of pure Christianity have been set forth with great power, and with a winning persuasiveness. May the gospel of our Lord Jesus Christ be taught with equal faith-

fulness and power to many successive generations of worshippers in the Church of the Divine Unity!

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

The meetings of this society have been singularly favoured, as far as the weather is concerned,—no unimportant matter when persons are to be gathered together from various distant localities. Since its establishment, it has had the benefit of very fine days for its anniversaries, in every instance but one, and that was a showery, not an uninterruptedly wet day. Good Friday this year, when the ninth meeting of the Association was held at Stockport, formed no exception, the bright sun and clear sky shedding their cheering influence on those who left their homes to meet their fellow-labourers at this annual gathering.

The proceedings commenced with a religious service in the commodious and elegant chapel, conducted by Dr. Beard; and though the congregation was at first somewhat scanty, it was swelled by successive arrivals, until, before the commencement of the sermon, the chapel was very well filled. It was pleasant to see the looks of friendly recognition and silent welcome with which those greeted each other, who perhaps only meet on these occasions, but who by such meetings, repeated year after year, have learnt to regard each other as no longer strangers. The sermon was from John xxi. 15—“Feed my lambs.” Dr. Beard commenced with a sketch of the circumstances narrated in the context, and after alluding to the opinion entertained by some that this chapter formed no part of the Gospel as originally written by John, and declaring his own feeling, that its genuineness was proved by its characteristic beauty, and its close connection with what goes before it, proceeded to apply it to the present occasion. He deduced from it the doctrine that it is the duty of the church of Christ to educate the young, either immediately through the minister, or mediately through the parents or the schoolmaster; and that the conditions requisite for performing this duty are—not knowledge only or principally, not position or rank or authority—but love. “If thou lovest me, feed my lambs.” Addressing those present in their especial character of Sunday-school teachers, he shewed that

EDUCATION consists in *leading out* all the powers of the child, the physical, intellectual, moral and religious, each in its own due proportion. In doing this, they must be, 1st, *Systematic*—not content with scattering crumbs from the tables of the well-informed. This was exemplified by shewing the different aspect of an incident or a parable, when presented to a child in the words of scripture without explanation, and when adorned with illustrations of geography, manners and customs, time, place and character. 2nd, *Speaking to the emotions*, especially in regard to the younger scholars, who require gentle, kind, constant discipline, like the dews of heaven, or like a mother's teaching. To those who regard our nature as pure and godlike, this is no task of difficulty such as will overwhelm them. 3rd, *Aiming at conversion*. In many cases, especially as to the elder scholars, there will be found bad habits and depraved dispositions, which must be totally changed before they can be made religious. There can be no Christian Sunday-school which is destitute of the instrumentality for producing this change in the cases needing it. 4th, *Imparting instruction*, aiming at communicating definite, accurate knowledge, especially in regard to religion; and this instruction must be positively Christian, including the peculiar advantages of revealed religion. 5th, *Making it distinctive with regard to doctrine*. Without the enunciation of clear and definite belief, many will lose religion altogether; they will have to mingle in the debated grounds of Secularism and Catholicism, and what can you expect if they go forth without any definite convictions? A man with positive convictions cannot avoid teaching them. The preacher concluded this part of the subject with an eloquent declaration of his love for Unitarianism, and with shewing the practical excellences and beauties contained in it. The conditions of the service of teaching were then briefly touched on. The first is *love*, because this is the only instrument which can avail, because it is what all may have. Add to this all the knowledge possible, but this is the great prerequisite. After dwelling on the force of the words “feed” and “my” in the text, Dr. Beard concluded his long and earnest address, which had been listened to throughout with the most fixed attention.

With many a hearty shake of the hand and many a social greeting, the

assembly adjourned to the school-room, where 200 friends partook of dinner, the excellent arrangements for which were due to the kindness of Mr. and Mrs. Bayley and the other friends at Stockport. There were present nearly 40 from Dukinfield, about as many from Macclesfield, and nearly as many from Manchester and Bury. There were also good parties from Bolton, Oldham and Stand, and teachers from Chowbent, Padiham, Mossley, Mottram, Dob Lane, Monton, &c. A deputation from the Midland district, where a somewhat similar society is being instituted, attended to observe the working of the Association. The ministers present during the day were Revds. J. R. Beard, D.D., Manchester; J. H. Hutton, ditto; J. Bayley, Stockport; T. Bowring, Nantwich; J. Taylor, Dob Lane; T. E. Poynting, Monton; J. Colston, Styal; M. C. Frankland, Chowbent; C. Robberds, Oldham; B. Herford, Todmorden; W. H. Herford, Lancaster; W. Whitelegge, Platt; J. Wright, Bury; Mr. Robinson, Mossley; Mr. Dixon, Mottram.

The business meeting of the Association was held in the chapel in the afternoon, E. Bowman, Esq., in the chair. The report was not of a cheering character. The 35 schools which had sent reports last year and this year contained 500 scholars fewer than at the last meeting. The finances were declared to be in a languishing condition. The visiting had been nearly abandoned for want of funds to pay the necessary expenses. The report (which will be printed in full in the *Teacher's Journal*) concluded with summing up the work done by the Association during its nine years of existence. It has paid by its agents 130 visits to schools, held 9 aggregate meetings, issued 400,000 books and tracts, and originated many minor means of usefulness, and all with a subscription list averaging less than £20 a-year. It now includes 1055 teachers, 6557 scholars—and the falling off during the year is in several cases to be attributed to ministerial changes and removals to new buildings, and will therefore, it is hoped, be only temporary. The usual routine business was then transacted; and in the course of the meeting new subscriptions were guaranteed to the amount of upwards of £30 a-year. It was resolved, with this help, to carry on the operations of the Society with increased vigour. The afternoon meeting concluded with votes of thanks to

Mr. Bowman for his services as President during the last three years, and to Rev. J. Wright for his services as Secretary.

In the evening a tea-party was held, S. Robinson, Esq., in the chair. After a very interesting and useful speech from the Chairman, an essay was read by Mr. C. J. Herford, intended to shew that amusement is necessary for the young; that a great portion of the youth of the poorer class, in seeking to gratify this want, are led into sinful habits; and that it is in the power of the teachers of Sunday-schools, by providing innocent amusement, and affording the salutary influence of their own presence during its enjoyment, to preserve their scholars from this besetting danger.

Addresses were delivered on this subject by Mr. Freeston, Dr. Beard, Mr. Harrop, Rev. J. Bayley, and Mr. Curtis. Most of the speakers expressed their agreement with the essay, and many of them spoke of the efforts they had made to carry out the object. Some of them suggested cautions, lest the young should be encouraged to think too much of amusement, and objected to particular kinds as stimulating tastes which will afterwards be gratified in objectionable places. It is hoped that the interest excited by the subject will be productive of good practical results.

The next meeting of the Association is to be held at Mossley.

TESTIMONIAL TO THE REV. JOHN GORDON.

When it became known that the Rev. John Gordon, who for fourteen years has sustained the office of pastor to the congregation assembling in the Great Meeting-house, Coventry, was about to remove to Edinburgh to undertake the same office in connection with the congregation of St. Mark's chapel, a number of his Warwickshire friends determined to join together to express their high appreciation of his talents, character and services, their sincere regret for his removal from amongst them, and their earnest wishes for his welfare and success in the new scene of his labours. A subscription was therefore privately raised among persons of all parties, political and religious; as the result of which, a purse containing above 200 sovereigns, and a handsome silver inkstand from the manufactory of Messrs. Elkington & Co., of Birmingham, were prepared for presentation. In the list of contributors we observe the names of Edward Ellice, Esq., and Charles

Geach, Esq., the Members of Parliament for Coventry; of T. B. Troughton, Esq., Town Clerk of Coventry (who subsequently presided at the dinner); of W. H. Cotton, Esq., and Edward Cotton, Esq., formerly residents at Kenilworth; of Mark Philips, Esq., of Snitterfield; of Samuel Carter, Esq., of London; and of several magistrates and gentlemen of Birmingham who had long known and highly appreciated the abilities and character of our reverend friend.

The presentation took place on Monday, March 27th, in the ancient and noble St. Mary's Hall: and numerous and important as have been the assemblages held within that spacious and antique chamber (which is stately occupied by meetings of the Corporation and for holding the assizes), we are sure that a more important and interesting assemblage was never seen within it than that which we witnessed on this occasion. Among the numerous company, consisting of about an equal number of ladies and gentlemen, we may mention, as an evidence of the striking union of parties in this endeavour to pay honour to our esteemed friend, that there were present, the Rev. W. Drake, *Second Master of the Coventry Free School and Lecturer of St. John's*; the Rev. J. Sibree, the Rev. E. H. Delf, the Rev. John Button and the Rev. Mr. Williams, *Independent Ministers*; the Rev. W. T. Rosevear, *Baptist Minister*; and Rev. J. Lewitt, *Minister of a Congregation of General Baptists*, all of the city of Coventry; the Rev. D. D. Jeremy, of Warwick; and the Revds. Messrs. Bache, Clarke and Vaughan, of Birmingham.

The chair was taken by STEPHEN FREEMAN, Esq., who, in opening the proceedings, said—I should feel peculiar pleasure in accepting the office of your Chairman, on the present occasion, if my ability properly to discharge its duties at all corresponded with the deep interest I take in the subject before us. Perhaps there is no expression, certainly none at my command, that would adequately represent the esteem and regard that I entertain for the man whom it is the object of this meeting to honour,—or of my earnest and anxious wishes (in which I am sure many join) for his prosperity and happiness in the new scene on which he is about to enter; and it is the hope of this, and what I consider the fair prospect of it, that tends to console my regret, my unavoidable regret, at his

departure; and here again I think and believe that I am expressing the sentiments of a numerous body as well as my own. Of his many amiable, excellent, noble qualities I forbear to speak; they deserve a much higher eulogium than I am able to offer; but what are my individual sensations or emotions, even if I were able to give distinct utterance to them? Behold the present assembly!—this is the true eulogy—composed as it is of many who probably differ widely in their opinions on many important subjects, and yet, without any compromise of these, cordially unite in offering this tribute of applause to the man who they think has ably, faithfully, consistently acted his part amongst us. I hail this auspicious time which witnesses the progress of just and liberal sentiments; yes, and sees them diffused through the land; for who is there who does not wish success to the Turks, because their cause is just; and who is there who does not view with approbation and satisfaction Christians assisting Moslems in repelling oppression and wrong? We cannot doubt that the cause of truth and justice, whatever ordeal it may have to undergo, will finally prevail. We ought to do all we can to aid its progress, and we are well assured that our excellent friend will never be wanting in his efforts to promote it. But I am detaining you too long from the real object of the meeting, which is to present a testimonial to the Rev. John Gordon; and as it conveys the sentiments of respect and esteem from a very numerous body of his friends and well-wishers, I doubt not it will prove as gratifying as it is honourable to him.—(Loud cheers.)

J. BILL, Esq., then rose to present the testimonial to Mr. Gordon, and in doing so, spoke as follows:

Mr. Gordon,—I have been honoured by the request of the Committee to present the testimonial which is before me to you. I undertake this duty, Sir, with diffidence, and with very mixed and conflicting feelings. I am unaffectedly pleased to be the medium of doing honour to you; but I am very desirous to do this without exaggeration. It would be absurd to suppose this testimonial has been voted to you without a sufficient cause, and it is my duty to state, in few words, as far as I apprehend them, what are the motives by which the subscribers to it have been governed. While, therefore, I desire to be a faithful exponent of their

feelings towards you, I should be equally sorry to wound your feelings of self-respect by saying one word that has the appearance of adulation or flattery, and which I did not think to be strictly and literally true. It has been remarked by Mr. Freeman, and it will not, I hope, Sir, be displeasing to you to notice, indeed it is the characteristic of this demonstration, that we do not constitute any section or party representing any peculiar principles of religion or politics. It is apart from religious and political considerations. It is upon separate and different grounds, whereon all parties could unite, that we have united to offer to you this testimony of our regard. If, then, I ask what the reasons are which have united persons of widely different principles in this one common object of offering a testimony of esteem to you, I apprehend them to be generally these. Respect for the intellectual position which you hold among us. Respect for the high intelligence, the extensive and varied knowledge, the clear perception, the strong judgment, and the oratorical and argumentative powers which you possess. These are powers which mankind desire to honour among each other. You appear to us to possess them in an eminent degree, and we desire, therefore, to honour them in you. But, Sir, these are endowments and acquirements of nature and cultivation which would have been of very little service to your fellow-creatures, if you had been of a selfish or incommunicable disposition; but, Sir, exactly the reverse of this has been the case, and herein arises the chief claim I consider you have to our esteem. You have been uniformly ready and willing to promote the general progress of the Coventry people in their social, moral and educational condition. It would make a long retrospective review, were I to look back to the many public acts in which you have taken part—the literary and scientific meetings that you have promoted, and in which you have been an active leader or participator. I say it advisedly, that your desire and aim have been to promote the welfare, improvement, and happiness of the people of Coventry; and I say they do no more than an act of justice when they offer to you this testimony of their appreciation of that fact. Another ground of our regard is the honest conscientiousness with which you hold fast the principles which you think to be true and right. Whatever may

have been the differences of opinion which have existed between you and your opponents, no one has doubted the sincerity of your convictions, or the integrity of your motives and objects; nor can we less honour the straightforward consistency and manly energy with which your principles have been maintained. There are other moral qualities connected with your public life which have greatly enhanced your influence among us. Allow me to say they consist in the kindness of disposition, the friendliness of feeling and benevolence of heart which attend your intercourse with those around you. These have been so clearly seen and generally felt, that if I were asked whether you stood highest in the attachment or respect of your friends, I really could not say. These, Sir, are the principal causes which I conceive have operated on the minds and feelings of the subscribers, to induce them to present to you, as a public man, this testimonial; but there are many among us who are affected by feelings to which your conduct as a public man has no relation. Many of us have had the pleasure of enjoying your private and personal friendship, and I cannot but think we are all desirous to convey to you the assurance of the deep value we have attached to the personal association that has existed so long between us. Your absence, Sir, will cause a void in many a social circle which will be unaffectedly and deeply regretted. And now, ladies and gentlemen, I have to apologise to you for the imperfect manner in which I have conveyed to Mr. Gordon the expression of your feelings and sentiments towards him; but we have been unanimous in offering him this testimony of our esteem, and I think we shall be unanimous when I ask you whether I may not, as your representative, say to him, on your behalf as on my own, that with the warmest feelings of our hearts we desire his future happiness and welfare. I have now, Sir, to offer for your acceptance a purse containing 206 sovereigns, which I cannot place in your hands without first requesting your attention to the beauty of the purse itself. I understand it is the work of Miss Cash; she will I hope forgive my mentioning her name, but I cannot forbear noticing the great skill and taste she has displayed. I also present you, Sir, with this book, containing the names of the subscribers to this testimonial, for which we are indebted to our friend Mr. Clack; and

lastly, I have to request you to accept a silver inkstand, upon which there is the following inscription :

“Presented to the Rev. JOHN GORDON, on his leaving this City, by a numerous body of his Friends, who, without respect to religious and political differences, desire thus to express their admiration of his talents and their esteem for his character. Coventry, March 27, 1854.” (Loud cheers.)

The Rev. J. GORDON then rose, and with evident feelings of emotion, spoke as follows :

Mr. Chairman, Ladies and Gentlemen,—You must know quite as well as I can tell you, that it is altogether impossible for me to express what I feel on the present occasion. If it were only that I had to do with the feeling which is uppermost in my heart, the feeling of gratitude, I could not give expression to its depth ; but what can I do, when besides this, so many and such conflicting feelings strive for expression ? Do not think, then, that I am not fully sensible of your great, great kindness, because I cannot utter that which is unutterable ; and if I restrain from saying what I could say, or what is ordinarily said under circumstances similar to these, believe me, that I do so because the common terms seem strangely inappropriate to the reality with which I have to deal, and because my ability does not answer to my will.

I had thought that it would be pleasant, entirely pleasant, to receive this honour at your hands, but I find it painful as well as pleasant—painful because I am unable, satisfactorily, to sustain the burden of your good-will ; painful still more, because the superabundance of your favour is shewn under circumstances which involve my separation from your friendship and generosity. I feared that this extravagance of commendation might make me proud ; but I feel humbled, and not exalted. I am so conscious that my desert is far exceeded by what you have done and are doing toward me, that it is with real, unaffected shame that I thus stand up to address you.

What have I done to gain this mark of public esteem ? I cannot answer that question, and none of you can. My name is not identified with any of the buildings or institutions of your city. I have been too poor to be a benefactor to any of your charities. I have occupied no civil office among you. The

office I have sustained, that of a Dissenting minister to a small congregation, could not of itself have recommended me to you. I was not even born among you, but came here, fourteen years ago, a total stranger to the place. I have lived very much in a limited circle of chosen friends ; I hold opinions not the most popular ; I have quite as often come into collision with the parties around me as I have agreed with them. What, then, does this mean ? It means—not opinion, not power, not wealth, not station. It means—I say it not boastfully, but with a thankful satisfaction—it means character—over-estimated, forbearingly excused, much indulged—in one word, magnanimously judged,—but still character.

If I rightly interpret the case, you do yourselves honour by this more than you do me ; and you present this day—putting the real unfitness of the subject of your honour out of the case, and looking only at your thought and intention in the matter—as noble a spectacle as can be looked upon. Here you are, disregarding not only the differences between me and you, but the differences among yourselves—Churchmen and Dissenters, Tories, Whigs, and Radicals, Clergy and laity, Trinitarians and Unitarians, public men and private men, rich men and poor men, those who have fought with each other on most of the stirring questions of the day, both side by side and face to face—met to acknowledge and give practical effect to the truths, that where men are honest and true, there is more and better to unite than all that can divide ; that the heart is stronger than the head ; and that fairness and justice and good resolve stand foremost among the things worthy of sympathy and respect. You have given a sanction and pre-eminence to the principle involved in those truths which it had not before ; for there is greater variety among the persons thus uniting, and less of extraneous claims on the part of him for whose advantage the union is made ; there is more of prejudice sacrificed, and more of liberality displayed ; there is a larger amount both of the charity which covereth all things, and the munificence which only regards the gratification it can confer, than I remember ever to have heard of in any case with which this case can be compared. You have, then, vindicated your character, rather than done justice to mine ; and have proved that here at least, in this ancient city, where so much of old En-

glish feeling and habit remains, a sense of integrity is highly valued and tenaciously held, and the people can agree that the last barriers of both political and theological separation shall be thrown down in its favour.

I thank you, then, for what you have done to me, not only in my own name, but in the name of our common humanity.

Some individuals among you I must especially remember in my thanks. To you, Sir, I return my acknowledgments for occupying that Chair, knowing, as I do, how contrary to your usual habits such a proceeding is. This, however, is on your part but the crowning act of a long series of kindnesses which I have uniformly received from you since the first day I came to Coventry. To Mr. Sargeant, Mr. Cooper, and Mr. Dresser, my particular gratitude is due, not only for the favour they have shewn me, but for the labour they have undergone in bringing about this consummation. Mr. Bill I heartily thank for the cordial and considerate manner in which he has presented to me the testimonial of your regard. Nor can I forget to mention the obligations under which I lie to the ladies whose taste and skill, as well as their good feeling towards me, have been displayed in the construction of this very beautiful purse.

I cannot refrain from saying,—it would be an ingratitude to the dead not to say,—that whatever of character in the right direction I possess, I mainly owe to parental culture. The religious opinions amid which I was brought up, differ widely from those I now hold; and much of the administration to which I was subjected did not answer to very extensive knowledge; but in moral applications, my home education was all I could, now, desire. I was taught by example, even more than by precept, to be true, and honest, and honourable, at all risks. Nothing mean, or shabby, or underhanded, ever met my eye: the rule of uprightness was the law to whose obedience I was bent; and when, as I did, I disappointed expectations which were fondly entertained with regard to me, and pursued courses whose wisdom was not assented to, I was still encouraged and urged to act openly and faithfully upon my own convictions, and upheld with an unfailing love, in the straight path which I was advised to take. The direction thus suggested, and the strength communicated, have never wholly failed me; and not to disgrace the character which was won for me by

the virtues of those to whom my greatest obligations are due, has been one principle of my life. I am persuaded that there is no work of humanity more pious to God, and more beneficial to man, than that of transmitting from generation to generation an unsullied name.

I came to Coventry more than fourteen years ago, and though as I look back the time seems but as a long day, the incidents crowded into it seem like a separate life. As I cast my eye from what I was to what I am, I could almost fancy that I see two distinct men. During this time I have become much moulded to the place; and whereas I began a Worcestershire man, I am certainly now a Warwickshire man. It is impossible to live in an old city like this, without partaking largely of the spirit of its associations, and I view with the same pride your churches, your hall, and your hospitals, as though I had inherited a right to connect them with myself. I have lived here happily. How could it be otherwise, when every year has added to the number of my friends? And as to my success—the only point connected with my ministerial work on which it is proper for me to touch, is certainly one to which the idea of success may be applied. I have vindicated the existence and importance of a common Christianity as independent of all differences of theological opinion; and whether I have promoted the interests of my peculiar faith or not, I have striven for the honour of that charity which includes in its sympathies all forms of the faith; and which is the fruit of truth, no less than it is the bond of peace.

It will, I suppose, be expected that I should refer to the course I have uniformly followed since I came here, of taking my part in the public business which seemed to come naturally to my hand. Some, I am aware, think that gentlemen of my profession should have as little as possible to do with matters that do not immediately concern their profession. I am strongly of an opposite opinion. I do not pretend merely to justify the conduct I have pursued in this matter. I set it forth as the result of a deep conviction of duty. Christianity with me is no antiquated superstition which lives in the contemplation of the past; nor is it a department of thought and action separate from the ordinary employments of the present time. It is God's own religion for God's world; and is primarily intended to give light and strength, truth and purity, beauty and blessing, to every duty and interest of humanity. What

political and social views I hold, I entertain as necessary developments of Christian principles, and where Providence has opened to me paths of exertion and influence, there I am taught that the practical exemplification of my religion lies. I should be unfaithful to my sense of religious responsibility if I did not tread in those paths, and I consider myself as doing honour to my faith, and communicating a higher than temporal character to the business I touch, when I fulfil the obligations to which I refer. I thus vindicate for the subject of my ministry, that practical utility which it is above all things necessary it should be understood to possess; for it is life in all its departments, private and public, which Christianity is intended to regulate now, in preparation for the blessedness of the eternal life to come.

I thank you for your great kindness to me, when I connect its expression with the past. It is to me a reward—an all-sufficient reward—for whatever I have done or attempted to do. I am favoured above others in that here I enter into the enjoyment of such fruit of my labours as is not usually reaped till the course of labour is ended. I thank you too most heartily, when I connect your kindness with the future. I am about to commence a line of exertion, very different from that I have hitherto pursued; I anticipate many and new difficulties in following it, and I feel great uncertainty as to its result. I shall betake myself to the performance of its duties with a confidence in myself, which, if it were not for your approval of me, I should not have had. I shall, remembering the honourable position in which you have placed me, feel that I have something more to preserve than my own self-respect. I have your good opinion to justify. If tempted to depart from purity or steadfastness, I shall add to all the other motives to fidelity, the strong consideration that to bring discredit upon myself will also be to bring discredit upon you. I shall comfort myself with the pleasurable thought, that here, far away from the scene of my duty, there are generous hearts which sympathize with both my griefs and my joys. I shall feel that every triumph I may gain is some slight return for the faith you have placed in me. I shall, with a deeper sense of its reality and value, cultivate towards those from whom I may differ, the charity which you have taught to me in so substantial a form. I shall do my work with greater alacrity and diligence—I shall bear my trials with greater

patience and hope—I shall receive whatever prosperity may fall to my lot with deeper thankfulness, inasmuch as my sense of responsibility will be incalculably increased, by the knowledge that I have to live so as to prove the correctness of your judgment, and to manifest my gratitude for your esteem.—[The Rev. gentleman sat down amid the warm plaudits of the assembly.]

The Rev. W. DRAKE proposed a vote of thanks to the Chairman; which being seconded by Alderman SARGEANT, was briefly acknowledged by Mr. FREEMAN, and the assembly separated.

THE DINNER.

A dinner of the friends and admirers of Mr. Gordon took place on the afternoon of the same day, at the King's Head Inn, when about 35 gentlemen sat down to a sumptuous repast, provided in the best style. T. B. TROUGHTON, Esq., presided. After the cloth was drawn, the usual loyal toasts were proposed and duly honoured. The principal toast of the evening, that of "The health of the Rev. John Gordon," was proposed by the Chairman in a suitable speech, in which the merits of the Rev. gentleman were fully acknowledged. Mr. Gordon replied in a speech characterized by warmth of feeling and liberality of sentiment.

The Rev. Mr. BARBER, of Birmingham, replied, in a very impressive speech, to the toast of "The Clergy of all Denominations." He declared it to be his opinion that differences of religious belief necessarily existed among men, and that therefore it was matter of great thankfulness that the highest and purest sympathies which we indulged toward one another, depended upon moral, not upon intellectual considerations. He dwelt with great force upon the value of Christianity as primarily designed to cultivate the moral affections of our nature; and he drew from the peculiar circumstances of the meeting, embracing as it did persons of so many different views, a testimony to the supreme importance of those cardinal principles of our common humanity to which religious faith, in proportion to its truth and purity, gave confirmation, support and impulse.

Other toasts and sentiments followed, and the festivities of the evening terminated at nine o'clock; the whole proceedings of the day having been of the most pleasurable character, and such as will long be remembered by all who took part in them.

We may mention that Mr. Gordon

preached his farewell sermon to his congregation on the following Sunday morning, when a large audience assembled, including many persons belonging to other congregations. The Rev. gentleman, in the course of his sermon, alluded in feeling terms to the uninterrupted harmony which had existed between himself and his congregation during his long connection with them, and expressed his grateful sense of the kindness and respect evinced towards him by persons of all shades of opinion in the city, in whose prosperity, though removed to a distance, he should ever feel a warm interest.

UNITARIANISM AT EDINBURGH.

On Sunday, April 16, services were held in St. Mark's chapel, Edinburgh, with especial reference to the induction of the Rev. John Gordon, late of Coventry, to the pulpit of that place. Both the morning and the evening services were conducted by the Rev. Samuel Bache, of Birmingham, who delivered two powerful discourses to deeply-attentive audiences. The sermon in the morning consisted of an exposition of the mutual relations and duties of ministers and people. The text was 1 Thess. ii. 19, 20, "What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." From this passage the preacher insisted upon the special character of that connection which the ministerial office implied; the voluntary nature of its relations, as involving the strongest conceivable obligation; and the spiritual ends to which the fulfilment of these responsibilities had exclusive respect.

The evening sermon was devoted to a setting forth of the importance of those views of Christian truth, by the profession of which Unitarians are distinguished, the text being 1 Cor. viii. 6, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him."

In the afternoon the services were conducted by the Rev. John Gordon himself, who delivered a truly scriptural and practical discourse from 1 Cor. i. 22—24, "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." In this discourse, the preacher, having first ex-

plained the immediate design and reference of the apostle in making this declaration, proceeded to shew how the two opposite types of thought and character exhibited respectively by the Jews and Greeks, had manifested themselves throughout every subsequent age in the religious world, and still continued to manifest themselves. The demand for a "sign," the disposition to regard the power and efficacy of the religious life chiefly as something external and objective, is expressed in the popular theory of the atonement, and in the agency of those ritual and ecclesiastical systems which, to so large an extent, prevail throughout Christendom; while, on the other hand, the speculative characteristics of the ancient heathen sceptics and scoffers are discernible among those who treat all religion as exclusively subjective, assigning to man not merely a capacity for the reception of religious truth, but an instinctive consciousness and conviction of all the religious truth which it is either possible or desirable for him to receive;—thus causing them to repudiate with scorn the very thought of a special divine revelation, and to resolve the solemn verities of the gospel into an accretion of myths and illusions, the product entirely of a mistaken, however honest, enthusiasm. In opposition to these contrasted systems, the preacher eloquently and powerfully insisted on the Cross of Christ as the culminating fact among the infinite realities of the gospel, and urged upon his hearers to exercise and emulate the noble integrity and zeal of the great apostle to the Gentiles in maintaining and setting forth the same momentous truths as this great fact involves for men of every nation and of every age. The sermon was characterized throughout by the most distinct and fervent and grateful recognition of the unspeakable value and importance of the Christian revelation, of the trustworthiness of its well-attested records, and of the practical necessity of earnest and enlightened Christian conviction to spiritual life and progress.

A public meeting of the members and friends of the congregation, including several from Glasgow, was held in St. Mark's chapel on the Monday evening for the purpose of giving a friendly welcome to their newly-elected minister: the chair was very ably filled by George Hope, Esq., of Fenton Barns, who opened the proceedings of the evening by the following address:

I have to bespeak your indulgence for the way in which I may discharge the

duties your kindness has imposed upon me. You might easily have made the selection of a more able Chairman; but I may venture to say there is none more anxious for the success of the cause which unites us together, or more willing to serve you in any way. It is not very long since I had the pleasure of meeting in this social manner the members and friends of the St. Mark's congregation. It was to say farewell and God-speed to our valued and esteemed friend Mr. Woods. There is always something sad in parting from those we love and honour; and I frankly confess that on that occasion, notwithstanding the encouragement we received from Mr. Woods himself, and the ardent endeavour to infuse courage and hopefulness into our spirits by our friend Mr. Ferguson in particular, I did feel, and I believe all those present felt, not even excepting Mr. Ferguson, a degree of despondency sufficiently painful. This meeting is a very different one; it is to celebrate the forming of a new connection, not the dissolving of an old one. If you look back and recall the state of your minds six months ago, I am sure none of you could then have anticipated that we would be so fortunate as to secure for our future pastor a man of such tried character and talents as Mr. Gordon. You have all heard for yourselves, and I am certain have appreciated, his able, earnest, eloquent and truly evangelical services in the pulpit. But Mr. Gordon is much more than a merely talented minister; he is a man that acts out his Christian principles in his every-day intercourse with the world. There must be few, if any, here unaware of the honour that the people of Coventry have done him, and I may say the honour they have done themselves, by uniting, irrespective of political and religious creeds, to present him, on his leaving them and coming here, with a handsome and valuable testimonial of their respect and esteem for his character as a man and a citizen. This is no slight testimony to his worth, considering he was also the leader of a small sect generally looked on with suspicion,—I may say, every where spoken against. Notwithstanding the high position which this fact shews Mr. Gordon had there attained for himself, and the strong friendships which his genial mind must have created during his long residence at Coventry, yet, at some pecuniary sacrifice, certainly with no immediate prospect of gain, he accepted our unanimous invitation, and now sits here as our settled minister. This change, involving,

as I have just said, the painful disruption of many interesting ties, was, I am sure, not made without earnest and mature deliberation. When Mr. Gordon first came to see us, besides preaching here, I believe almost all the congregation were introduced to him, and Mr. Gordon would make up his mind by collecting into one focus the sentiments of the whole congregation. Doubtless all would endeavour to state the plain truth. Still our individual wishes might to a certain extent bias our judgments. I trust we have not over-coloured our prospects of success. For myself, I look forward with confidence to the future. I admit I am anxious that others should derive consolation and support in the struggles of this life from our holy and benevolent faith. That, however, is not, in my opinion, the only or even the first object of Mr. Gordon's ministry. If it is attained at all, it must be attained incidentally. What we must concern ourselves with primarily is, to increase our own faith, discharge more conscientiously all our duty, and worship God with greater purity of soul; and by shewing others our sincerity, our diligence and our perseverance, then men may take knowledge of us that we have learned of Christ. It is true, we have secured a guide who will do all that is in the power of man to do to deserve success. But that is not enough: you and I, the members of the congregation, must do our parts also, and quit ourselves like men. That he may be able to thank God and take courage, we must cheer his heart and strengthen his hands, by regular attendance on his ministrations, and by aiding him in those works of practical benevolence and Christian duty, which should characterize every church of the disciples of Christ. I would conclude by proposing as a resolution,—“That this meeting unanimously and cordially rejoice at the settlement of the Rev. John Gordon as the minister of St. Mark's, and pledge themselves zealously to co-operate with him in the discharge of the many important duties incumbent on every professing member of a Christian church.”

Subsequently, addresses of a very interesting character were delivered by the Revds. John Gordon, Edward Tagart, Samuel Bache and H. W. Crosskey, interspersed with anthems by the choir, and the whole commencing and concluding with hymn and prayer.

SOUTHERN UNITARIAN FUND SOCIETY.

The annual meeting of the Southern

Unitarian Fund Society took place at the Unitarian chapel, Baffin's Lane, Chichester, on Good Friday, April 14th. The Rev. H. Hawkes introduced the service, and the Rev. H. Solly preached, from Matt. xiii. 30, an awakening and stimulating sermon on the cramping internal influences under which the Unitarian church groans, and which loudly called for the fidelity of true Christian zeal to enable it to rise above its difficulties, and be true to its high responsibilities, its glorious trust.—In the evening, the Rev. E. Kell conducted the devotional service, and the Rev. H. Solly preached from Col. i. 13, on the Kingdom of Christ, in which, with much earnestness, he enforced the importance of cherishing a near and intimate union with Christ as the Head of his church.

After the morning service, the business meeting of the Society was held, H. Lacy, Esq., of the Warren, in the chair, when the Rev. E. Kell read the report of the Society, which included reports from the congregations at Southampton, Portsmouth (High Street and Thomas Street), Newport, Chichester (Baffin's Lane), Poole, Wareham, Newbury and Lewes, and detailed the efforts which had been made to promote the cause of Unitarian Christianity in the district during the year. It concluded as follows :

"The Committee, in resigning their trust into your hands, have only to hope that their labours in the past year will not be deemed unworthy your approval. Their scope, their responsibility, has not been great, or willingly they would have put forth more strenuous exertions for the accomplishment of greater good. They would ask from you for warmer zeal, for efforts more commensurate with the peerless worth of that eternal truth, to which, as to the sacred ark, they have stretched forth their hands. O let it not be the stigma of the professed followers of the devoted Messiah, that trifles, the remnant of time and the minimum of wealth, are made to suffice for the cause for which he died ; while affluence is freely poured out for vanities—for luxuries—luxuries which that Saviour never knew, to which he never bade his followers aspire. Nor this alone. The work committed to your trust shall never prosper—ye merit it not that it should prosper in your hands—until that charity which is the radiant light of Heaven shall be the atmosphere in which your spirits live. There may be question on some other points—there can be none on this, that Christianity demands a

heart of love to work its pure behests. Another year shall bring its records of high deeds, shall come with health and promise, if even we, few as we are, shall form the unwavering, firm resolve that we will bear indeed the spirit of our Lord, that he shall find in us all that he requires from his pledged disciples."

After the report had been received and adopted, and the ordinary business of the Society transacted, the Rev. J. Fullagar moved, and Mr. Blessey seconded, "That this meeting strongly feels that the benefits of the State Universities should be equally open to all classes of Her Majesty's subjects, and resolves that a Petition be forwarded to the legislature on the subject."—The Rev. H. Hawkes moved, and Mr. Molesworth seconded, "That this meeting is of opinion that there is no solid ground for excluding our fellow subjects of the Jewish persuasion from the legislature, and cordially adopt the following Petition (which was then read) for their benefit."

The Rev. J. Fullagar moved, Mr. Sawyer seconded, and the Rev. H. Solly supported—"That this meeting views with great pleasure the efforts now being made for providing the Rev. W. Forster with a chapel in the neighbourhood of the Metropolis, as it recognizes in this attempt a splendid tribute to Unitarian views of the gospel, and to Mr. Forster's faithfulness to truth,—that faithfulness which has placed him, as it has so many other reformers, in circumstances peculiarly requiring and eminently deserving the cordial sympathy and sincere respect of all who value devoted adherence to the Word of God above the opinions of men."

The Rev. E. Kell moved, and the Rev. J. Fullagar seconded,—“That this meeting derives the most lively satisfaction from the formation, at Paris, of the ‘Universal Christian Alliance,’ and begs to express to the members its deep sympathy with the object they so zealously and religiously propose.”

Between the services, forty-eight members and friends of the Society, of both sexes, dined together at the Unicorn Inn, the Rev. J. Fullagar in the chair, when various addresses were delivered by the gentlemen already mentioned, with the addition of William Wansey, Esq., of London, whose presence, as a long-tried advocate of Christian truth, was peculiarly welcomed by the meeting. The Christian zeal, harmony and brotherly kindness which ever ought to be the pervading characteristic of such gatherings, and which was marked in the speeches,

social intercourse and proceedings of the whole day, rendered it one which was likely to leave behind its impress for good. May the blessing of the God of Peace be upon it ! E. KELL.

THE SERMONS OF THE LATE REV. JOHN KENTISH.

Our readers will remember that in 1848 we reviewed a volume of Sermons printed by Mr. Kentish for private dis-

tribution among his friends. That public notice of the work brought upon its author the inconvenience of many eager applications for copies beyond his power of supplying. We are glad to learn that the volume is now being reprinted for general circulation, and will shortly be issued at a low price. It will be rendered additionally valuable by having prefixed to it the interesting Memoir of the author by Rev. John Kenrick, which first appeared in the pages of this Magazine.

OBITUARY.

Feb. 27, after a long period of declining health, at the age of 77, Miss ANN LAKIN, second daughter of the late Mr. and Mrs. Lakin, of Hall End, in the county of Warwick. The death of this highly-respected lady will be long and deeply felt by her relatives and friends, to whom she was endeared by a life devoted to the good of others. Her vigorous understanding, energy of mind, integrity and independence of character, and warm benevolence of heart, enabled her to render great and important services to all within the sphere of her influence, and secured for her the esteem and regard of a very extensive circle of friends and acquaintance.

On the young, in particular, her influence was valuable in no common degree ; since it was ever exercised through the medium of a tender sympathy, strengthened and upheld by a constant fidelity to their best and highest interests.

She was a firm believer in the truth of the gospel, according to the simple form of Unitarian Christianity, which she maintained in that enlarged and catholic spirit which allowed to others the same liberty of conscience which she claimed for herself.

The Unitarian congregation at Wareham (Dorsetshire) has sustained a loss in the death of one of its oldest and most esteemed members, DENNIS BROWN, Esq., who was removed from this transient scene on the 2nd of March, aged 77. He belonged to a family who have for generations past been the support of the Dissenting interest in Wareham, and who still are, in that town and elsewhere, the consistent advocates of Unitarian Christianity. He married Miss Freeland, of

Chichester, who left him early a widower ; nor did the lapse of forty years efface the tenderness of his attachment for her. Of his three daughters, the eldest was united to the Rev. Henry Squire, of Great Yarmouth, and the youngest to the Rev. John Cropper, of Stand. The second daughter, Mrs. John Squire, who resided at Wareham, has within the last four months sustained the double bereavement of a beloved husband and an ever kind and affectionate father. The deceased had of late years suffered much bodily weakness, which had shattered his mental frame ; but those who knew him in the prime and vigour of life, will not easily forget him as the cheerful and intellectual companion, the warm and upright friend, the enlightened advocate of civil and religious liberty, the genuine representative of many of those excellent qualities which were fostered in the bosom of English Presbyterian Dissent. If there was one quality above others which may be singled out as distinctive of his character, it was his utter aversion to everything untrue and dishonourable. He was called upon, with other members of his family, in 1829, to manifest his opposition to duplicity, and his adherence to religious truthfulness, by seceding from the Old Meeting-house, in which he and his forefathers had so long worshiped.* A gentleman, a Trinitarian, having married a relative of Mr. Brown's (a member of the congregation), and settled at Wareham, contrived, by underhand means, to obtain for his own ends a numerical majority of congregational votes, though the bulk of the minister's salary was raised by the Unitarian division ; and on the resigna-

* Monthly Repository, Vol. III. p. 888, and Vol. IV. p. 869, N. S.

tion of the respected pastor, *whom he personally offended*, he succeeded in carrying the election of a Trinitarian successor. This led to a result highly honourable to the liberality and zeal of the Unitarian minority. Only eleven individuals could be counted on when the resolution was taken to secede from their old, their time-hallowed place of worship. Of this small nucleus, who formed themselves into a separate church, and speedily erected for themselves a commodious chapel, were Mr. Brown and his daughters. Those who took an interest in these proceedings, knew well the honest indignation with which Mr. Brown spoke of the conduct of those who had so needlessly occasioned this secession. It is worthy of remark that the attempt thus made to form a second Independent congregation, by gaining possession of the old chapel, in which the Unitarians had worshiped, has signally failed, the original Independent chapel having been since closed from the inability of the town to support two interests of that communion.

Mr. Brown's political integrity was illustrated in his conscientious and unflinching support of Mr. Drax as member of Parliament for Wareham, in opposition to Mr. Calcraft, whom he had always previously supported, and with whose family he had been connected by long personal attachment,—Mr. Calcraft having most unexpectedly adopted Conservative politics. It is honourable to Mr. Brown's memory to mention, that with this con-

scientious integrity he always united—that perhaps most difficult of Christian virtues—a full and entire forgiveness of injuries.

The Christian knows that all that his Father wills is ordained in wisdom and in love; but there had been in the decay of Mr. Brown's mental faculties, within the last two or three years, that which reconciled those to whom he was nearest and dearest to his departure to a brighter world, where bodily infirmity shall no longer clog the immortal spirit. The attendance at his interment indicated the respect in which he was held by his friends and fellow-townsmen. An appropriate funeral discourse was delivered, on March 12th, by the Rev. D. Griffith, minister of the chapel.

The writer offers this brief sketch from long and pleasing acquaintance with the departed, whom he had the privilege of calling his "own friend and his father's friend;" and he would send up the fervent prayer, that as one after another of the pious whom we have loved and honoured here are taken from us, there may still be found among their descendants those who shall rise up to fill their places in the church of Christ, that so there ever may be "a seed to serve Him," who is "the one only living and true God, the God and Father of our Lord Jesus Christ."

E. KELL.

March 8, JOHN WRIGHT HODGETTS, Esq., formerly of Bristol and late of London, aged 59.

MARRIAGES.

Feb. 9, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. THOMAS ECCLES to Miss ALICE NIELD, both of Bolton.

Feb. 24, at the Church of the Saviour, Birmingham, by George Dawson, M.A., CLARKSON OSLER, Esq., of Edgbaston, to CAROLINE, third daughter of the late RICHARD PHILLIPS, Esq., F.R.S., London.

March 20, at the Westgate chapel, Wakefield, by the Rev. P. Cannon, (uncle of the bride) supported by the Rev. E. Higginson, H. CURRER BRIGGS, Esq.,

elder son of Henry Briggs, Esq., of Outwood Hall, to CATHERINE, second daughter of Edward SHEPHERD, Esq., of Wakefield.

March 22, at the Unitarian chapel, Upper Brook Street, Manchester, by Rev. J. H. Hutton, Mr. WM. TIER SHAWCROSS, of Town Head, Rochdale, to ELIZABETH, daughter of Peter ECKERSLEY, Esq., Park Hill, Singleton Brook.

March 23, by Rev. J. M'Dowell, Mr. EDWARD HOLMAN to Miss MARY ANNE LARCOMBE, both of Crewkerne.